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THE ROSARY IN ISLAM

The most conspicuous outward manifestation of the spiritual life of Moslems is their daily prayer ritual. Only those can penetrate to the core of this religion and its fervent theism who are familiar with the prayer-life of devout Moslems and have studied their litanies. These are not all contained in the Koran, although its shorter chapters are used in stated prayer. It is in the literature of the mystics and in the popular prayer-manuals called *ahzāb wa awrād* that we learn what Moslems understand by "prayer without ceasing." Abu'l-Fadhl (A. D. 1595) wrote:

> "O Lord, whose secrets are forever veiled,
> And whose perfection knows not a beginning!
> End and beginning both are lost in Thee;
> No trace of them is found in Thy eternal realm.
> My words are lame; my tongue, a stony tract;
> Slow wings my foot, and wide is the expanse.
> Confusèd are my thoughts; but this is Thy best praise.
> In ecstasy alone I see Thee face to face."

To reach that ecstasy is the goal of the mystic; to multiply and facilitate the meditations that lead to it, he uses a rosary.

The proper name for the rosary in Islam is *subha.* It is derived from *sabbaha,* to give praise; that is, to declare God free from every imperfection or impurity or from anything derogatory to His glory. The word was

first used for the performance of supererogatory prayer and then, in post-classical literature, applied to the rosary used for this purpose.[1] The simplest and perhaps earliest form of the rosary in Islam was a string having ninety-nine shells or beads with a marker after each thirty-three, with which, by counting them, one performs the act termed *al-tasbīh,* i. e., the repetition of the praises of God. This generally consists in saying *subhān Allāh* thirty-three times, *al-hamdu-lillāhi* thirty-three times, and *Allāhu-akbar* thirty-three times. This is done by many persons, as a supererogatory act, after the ordinary daily prayers (Surah xxx: 16).

The rosary is used by all classes of Mohammedans and in all lands today, with the exception of the Wahhabis in Arabia.[2] In fact, so general is its use that in popular tradition and in art the Prophet of Arabia is represented as possessing and using a rosary for his daily prayers. Among the relics of Mohammed two rosaries are mentioned and portrayed.

There is evidence, however, that its use was an innovation introduced centuries after Mohammed, by Sufi circles and among the lower classes. Opposition against the use of the rosary made itself heard as late as the fifteenth century A. D., when the great theologian, Suyuti, composed an apology for it.[3] Abu 'Abdullah Mohammed al-'Abdari, the learned author of *Al-Mudkhal,* who died 737 A.H., mentions the rosary as one of the strange new practices in Islam which should not be countenanced.[4] "Among the innovations (*bid'a*)," he says, "the rosary is to be noted. A special box is made where it is kept; a salary is fixed for some one to guard and keep it, and for those who use it for *dhikr.* . . . A special Sheikh is appointed for it, with the title of *Sheikh al-Subha.* These innovations are quite modern. It is the duty of the

1 Lane's Arabic Lexicon.

2 The Wahhabi movement started in Arabia under Mohammed Abd ul-Wahhab, born in Nejd in 1691. It was an attempt to distinguish between essential Islam and its later additions. The sect abominates the use of tobacco, jewels, silk, gold and the rosary.

3 Goldziher, "Vorlesungen über den Islam," 1st ed. p. 165.

4 *Al-Mudkhal,* Vol. II, p. 83. Cf. Brockelmann's Gesch. II: 83.

imam of the mosque to suppress such customs, as it is in his power to do so." According to Goldziher, the rosary was not generally adopted until after the third century of the Hegira. He cites the following facts to prove it:

"When the Abbasid Khalif, Al-Hādi (169-170 of the Hegira) forbade his mother Chejzuran, who tried to exercise her influence in political affairs, to take part in the affairs of state, he said: 'It is not a woman's business to meddle with the affairs of state; you should occupy your time with your prayers *and your subha.*' From this it seems certain that in that century the use of the *subha* as an instrument of devotion was common only among the inferior classes and had no place among the learned. When a rosary was found in the possession of a certain pious saint, Abu-l-Qasim al-Junaid, who died in 297 of the Hegira, they attacked him for using it, although he belonged to the best society. 'I cannot give up,' said he, 'a thing that serves to bring me nearer to God.' This tradition furnishes us with rare facts, since it shows us on the one hand, that in the social sphere the use of the rosary was common even among the higher classes; and on the other hand, that the strict disciples of Mohammed looked on this foreign innovation, which was patronized by saints and pious men, with displeasure. To them it was *bid'a* that is, an innovation without foundation in the old Islamic *sunna,* and was consequently bound to stir a distrust among the orthodox."

Even later on, when the use of the rosary had for long ceased to provoke discontent among orthodox Moslems, the controversialists, whose principle was to attack all "innovations," still distrusted any exaggerations in this practice. But like a great many things that were not tolerated at the beginning under religious forms, the rosary introduced itself from private religious life to the very heart of the mosques.

A. J. Wensinck states that the rosary is mentioned as early as the year 800 A. D., and seems to agree with Goldziher that its use came from India to western Asia; yet both of these Orientalists quote traditions mentioning the earlier use of small stones, date-kernels, etc., in counting the eulogies of the Moslem prayer-ritual.[5]

Goldziher quotes from the *Sunan* of al-Dārimi a tradition which indicates this evolution of the rosary, unless, indeed, as many believe, the rosary was borrowed from Hindu or Buddhist pilgrims or converts.

5 Encyclopedia of Islam.

"Al-Hākam b. al-Mubārak relates on the authority of 'Amr b. Yahya, who had heard it from his father, and who in his turn had heard from *his* father: we were sitting before the door of 'Abdallah b. Mas'ud, before the morning prayer, for we were in the habit of going to the mosque in his company. One day we encountered Abu Musa al-Ash'ari . . . and very soon Abu 'Abd al-Rahmān came in his turn. Then Abu Musa said: 'In former times, O 'Abd al-Rahmān, I saw in the mosque things that I did not approve of; but now, thank God, I see nothing but good.' 'What do you mean by that?' said the other. 'If you live long enough,' answered Abu Musa, 'you will know. I have seen in the mosque, people who sat round in circles (*kauman hilāqan*) awaiting the moment of *salāt*. Each group was presided over by a man, and they held in their hands small stones. The president said to them: "Repeat one hundred *takbīr!*" and for one hundred times they recited the formula of the *takbīr*. Then he used to tell them: "Repeat one hundred *tahlīl!*" And they recited the formula of *tahlīl* for one hundred times. Then he told them also: "Repeat one hundred times the *tasbīh!*" And the persons who were in the group equally went through this exhortation also.' Then Abu 'Abd al-Rahmān asked: 'What did'st thou say when thou sawest these things?' 'Nothing,' answered Abu Musa, 'because I first wanted to find out your view and your orders.' 'Did you not tell them that it would have been more profitable for them to have kept account of their sins and did you not tell them that their good actions would not have been in vain?' So we together repaired to the mosque, and we soon came across one of these groups. He stopped before them and said: 'What do you here?' 'We have here,' they answered, 'small stones which help us to count the *takbīr,* the *tahlīl* and the *tasbīh,* which we recite.' But he answered them in these terms: 'Sooner count your sins, and nothing will be lost of your good works. Woe to thee, O community of Mohammed! with what haste you are going toward damnation! Here are also in great numbers, companions of your Prophet; look at these garments which are not covered with dust, these vessels that are not yet broken; verily by him who holds my soul in his hands, your religion cannot lead you better than the contemporaries of Mohammed; will you not at least shut the door of wrong?' 'By Allah, O Abu 'Abd al-Rahmān,' they cried, 'we mean but to do right!' and he answered them: 'There are many who pretend to do right, but who cannot get at it, it is to them that the word of the Prophet applies: "There are of those who read the Koran, but deny its teaching, and I swear it by God, I doubt whether the majority of these people are not among yourselves." ' "

Other traditions show us the Prophet protesting regarding some faithful women against their using these small stones when reciting the litanies just mentioned, and recommending the use of the fingers when counting their prayers. "Let them count their prayers on their fingers (*ya'qidna b'il anāmil*); for an account will be taken of them."

All these insinuations found in traditions invented for the purpose, denote a disapprobation of the use of the rosary, at the moment of its appearance. The use of small stones in the litanies was, it seems, an original form of the *subha,* very much like the later use of the rosary. It is said of Abu Huraira that he recited the *tasbīh* in his house by the aid of small stones which he kept in a purse (*yusabbih biha*). Let us also mention the severe words of 'Abdallah, son of the Khalif Omar, which he addressed to a person who rattled his stones in his hands during prayer (*yuharrik al-hasa biyadihi*), "Do not do that, for that is prompted by the devil."

Were not the litanies ever counted in this way before the rosary was introduced? One cannot be sure. Anyway, it seems very probable that the traditions against this custom date from the time when the rosary was introduced into Islam. The Tibetan Buddhists, long before the Christian era, used strings of beads, generally one hundred and eight in number and made of jewels, sandalwood, mussel-shells, and the like, according to the status of their owners. Whether Islam adopted the rosary from India during the Moslem conquest is uncertain, but not improbable.

According to P. Edgar Schafer, the use of the rosary came from India, but it was through Christian channels that Islam adopted it. "When Islam crossed the borders of Arabia and entered the world of Hellenic-Christian culture with its dogmatic and scholastic ideas, it met the use of the rosary and adopted it, together with many other Christian practices." (He refers to Becker's "Islam und Christentum" in *Der Islam,* January, 1913.) This would mean that Islam borrowed the rosary from the Oriental Church. During the Crusades the rosary found its way to the West, especially in Roman Catholic churches.

Specific dates for the original use of the rosary in India are out of the question, but, as Cornelius H. Patton remarks: "It must have been at some very remote period that the circlet of jewels was introduced as a means

of promoting meditation and registering meritorious religious acts." And he goes on to say: "From India we may trace the spread of the rosary to the Buddhists of Ceylon, Burma and Siam, known as the Hinayana or the Southern School, and especially to Tibet, where in Lamaism the faith of Gautama reached its lowest level, and whence the rosary, along with other customs, spread to Mongolia, China, Korea and Japan."

Whether the use of the rosary in Islam was borrowed or arose spontaneously, there is no doubt that it soon took a strong hold on the common people, from Morocco to China, and was used not only for earnest devotion, but later on led to foolish superstitions and magical practices.

I. There are a number of traditions, rightly or wrongly attributed to Mohammed, regarding the blessing of "remembering God," i. e., his names and attributes. A man said, "O Prophet of God, really the rules of Islam are many—tell me a thing by which I may lay hold of rewards." The Prophet said, "Let your tongue be always moist in the remembrance of God." Another tradition reads: "Verily, there are ninety-nine names of God: whosoever counts them up shall enter into Paradise."[6] All these traditions are given in the standard collections in the section called *Dhikr*.

This religious ceremony or act of devotion called *dhikr* (vulgar, *zikr*) is practiced by all the various religious orders or brotherhoods in Islam. The *dhikr* is either recited aloud (*jali*) or with a low voice or mentally (*khafi*). The former is more common. The worshipper either recites the ninety-nine attributes of God or certain expressions from the Koran, such as: God is great, Praise be to God, Majesty belongs to God, etc. In every case the rosary is used to keep tally of the seemingly endless repetition. There are a number of devotional manuals, of a high spiritual order, that deal with this remembrancing of God's names. Al Ghazali entitled one of his best known books *Al-Maqsad-al-asna*

6 Hughes' Dictionary of Islam, p. 709.

sharh asma Allah al husna, which might be translated "the chief end of man is to understand and imitate God's attributes." I know of nothing in the devotional literature of Islam that contains loftier teaching on the character of God and the duty of godliness. Sir Edwin Arnold collected some of these comments from various other oriental sources in his poems called, Pearls of the Faith, or Islam's Rosary. The threefold division of the rosary corresponds to the usual threefold division of the ninety-nine names, i. e., those referring to God's power, His wisdom, and His mercy.

In the development of the Sufi ritual among the various orders we soon find extremists. The ordinary rosary did not suffice for their multiplied ejaculations and prayers. So they invented a rosary of one thousand beads, called, *alfiya.* This is widely used in Egypt and the Sudan in connection with funerals of eminent saints. The ritual is described as follows:

"The Ceremony of the Rosary is a ceremony practised among Mohammedans on special occasions, called in the Arabic, *Subhah,* and usually performed on the night succeeding a burial. The soul is then supposed to remain in the body, after which it departs to Hades, there to await its final destiny.

"At night, *fikihs,* sometimes as many as fifty, assemble, and one brings a rosary of one thousand beads, each as large as a pigeon's egg. They begin with the sixty-seventh chapter of the Koran, then say three times, 'God is one,' then recite the last chapter but one and the first, and then say three times, 'Oh God, favor the most excellent and most happy of Thy creatures, our Lord Mohammed, and his family and companions and preserve them.' To this they add, 'All who commemorate Thee are the mindful, and those who omit commemorating Thee are the negligent.' They next repeat three thousand times, 'There is no god but God,' one holding the rosary and counting each repetition. After each thousand, they sometimes rest and take coffee, then one hundred times '(I extol) the perfection of God with His praise.' Then the same number of times 'I beg forgiveness of God, the great,' after which fifty times, 'The perfection of the Lord, the Eternal,' then 'The perfection of the Lord, the Lord of Might,' etc. Two or three then recite three or four more verses. This done, one asks his companions, 'Have ye transferred (the merit of) what ye have recited to the soul of the deceased?' They reply, 'We have,' and add, 'Peace be on the apostle.' This concludes the ceremony, which in the houses of the rich is repeated on the second and third night."[7]

7 McClintock and Strong, Encyclopedia of Religion.

According to the teaching of 'Abd al-Qādir Al-Jīlānī, the founder of the Qādiri Order, some of the names of God have special colors:

"There are seven names of Allah which the brethren pronounce when performing the *Zikr,*—

"1. Lā illāha ill' Allāh. (There is no god but Allah.) Its light is blue, and it must be recited 100,000 times, and has its own peculiar prayer.

"2. Allah, called the *Ism-i-Jalīl,* or beauteous name. Its color is yellow; it must be recited 78,586 times, and has its peculiar prayer. He says that after reciting it that number of times, he himself saw its Light.

"3. *Ism-i-Hū.* (The name He.) Its light is red, and number 44,630, and has its peculiar prayer.

"4. *Ism-i-Hayy.* (Name of the Eternal.) Its light is white, and number 20,092.

"5. *Wāhid.* (The one God.) Its light is green, and number 93,420.

"6. *'Azīz.* (The dear or precious God.) Its light is black, and number 74,644.

"7. *Wadūd.* (The loving God.) It has no light, and its number is 30,202."[8]

The totals of such repetition (in this case 441,574 different ejaculations) surely require a rosary of a thousand beads to keep tally. Those who are curious regarding this endless ritual may find further particulars in the standard work on the various darwish orders by Octave Depont and Xavier Coppolani.[9]

Nor must we hastily conclude that there is no value in this "vain repetition." As in the case of the famous formula of M. Coué, or the auto-suggestion by the hypnotist, the psychology of the *dhikr* demands, but also often defies, explanation.

II. Connected with its devotional use in the *dhikr,* the rosary is also used in the form of prayer called *istikhāra.* This is the technical name given to the practice of divination or the securing of divine guidance in

8 John P. Brown, "The Dervishes," London, 1927, p. 106.
9 Les Confréries Musulmanes," pp. 323, 360, 449, 524, 536, etc.

perplexity regarding any enterprise, a journey, sickness, etc. It was practiced from the earliest times by the casting of lots. At first, perhaps, by use of the Koran itself (bibliomancy) and later by use of the rosary. In Mecca the choice of a baby's name is often by *istikhāra* (Snouck Hurgronje's Mekka II: 139), although such practices are forbidden by orthodox Islam.

In Egypt and all the Near East the easiest way to divine God's will is by the use of the rosary. It is related of one of the wives of Mohammed that she said: "The Prophet taught us *istikhāra,* i. e., to know what is best, just as he taught us verses from the Book, and if any of you wants anything let him perform ablution and pray two *rak'as* and read the verse: 'There is no other God, etc.' " To use the rosary in this way the following things must be observed: The rosary must be grasped within the palms of both hands, which are then rubbed together; then the *Fātiha* is solemnly repeated, after which the user breathes upon the rosary with his breath in order to put the magic-power of the sacred chapter into the beads. Then he seizes a particular bead and counts toward the "pointer" bead, using the words, God, Mohammed, Abu Jahl; when the count terminates with the name of God it means that his request is favorably received; if it terminates with Abu Jahl it is bad, and if with Mohammed the reply is doubtful. Others consider it more correct to use these three words: Adam, Eve, the devil. When these words are used, the Adam bead signifies approval, the devil bead disapproval, and the Eve bead uncertainty, because woman's judgment is fickle.[10] For the origin and degeneration of *istikhāra* (which began as a prayer and ended in a grovelling superstition) see the article by Goldziher in the Encyclopedia of Islam.

III. This brings us to a third use of the rosary, which can only be described as animistic superstition. When we remember the high idealism with which Edwin Arnold has clothed the ninety-nine names of Allah in his

10 S. M. Zwemer's "The Influence of Animism on Islam," pp 32, 33.

book on the Moslem rosary, entitled "Pearls of the Faith," we enter a word of protest against the use of such glorious names for magic and sorcery.

In Java the rosary is used as follows, for healing the sick, or (in black magic) for inducing sickness: With the rosary in the hand one reads any chapter from the Koran up to the fifteenth verse (this verse always contains a word of talismanic power), and while this verse is being read the rosary is counted and the result follows.

In Egypt the rosary is widely used for the cure of the sick. In this case it depends on the material from which the beads are manufactured. Those made of ordinary wood or of mother-of-pearl are not valuable, but a rosary made of jet (*yusr*) or *kuk* (a particular kind of wood from Mecca) is valuable. In Egypt, both among Copts and Moslems, the rosary is used for the cure of "retention of urine" in children. It is put on the infant's neck, or is laid on the roof in the starlight to catch the dew, then it is washed and the water given to the child to drink.

In Turkey there are rosaries made of gall-stones or other intestinal stones of sheep and cattle. These are supposed to have great medicinal value. In the Patton collection there is a specimen which was used as a sovereign remedy against gall-stones!

"In India," writes Mr. K. I. Khan of Poona, "the rosary is used to protect against the evil eye and other dangers. Sometimes it is washed in water and the water given as medicine to the sick to drink."

Edward Westermarck, in his book on the Ritual and Belief in Morocco, tells of the *baraka,* holiness or blessed virtue, that resides in sacred places, trees, persons, garments and other objects, but especially in the rosary. *Baraka* is a quality that not only exists but can be transmitted by touch, rubbing, effusion, etc. It is induced in the person, place or object by some special devotion or prayer or miracle of grace, and then abides as a sign of God's favor. Westermarck has filled three chapters with evidence of the wide prevalence of this idea of *baraka,* its

manifold manifestations, and its extreme sensitiveness; i. e., it is easily lost by contact with the impure and the unholy.[11] Now it is self-evident, by the laws of *baraka,* that constant prayer brings *baraka* into the rosary of a devout Moslem.[12] A person may swear not only by the Koran or by a volume of sacred tradition, such as Bukhari, but by the rosary which he holds in his hand, saying: "I speak truth by these hundred witnesses." If he swears by another person's rosary he says: "By those hundred witnesses." The expression stands for the hundred beads.[13] The rosary of a saint may even be used, when grasped, to offer asylum for a culprit or to confirm a covenant. If a person has taken refuge at a shrine, his sheikh or governor may induce him to leave it by sending him his rosary as *'ahd* (covenant-promise); he is then safe from persecution for some time at least. And when a boy keeps away from school for fear of punishment, the teacher will send him his rosary as a pledge of impunity.[14] So the rosary in Morocco and elsewhere came to represent the personality of its possessor, like a seal or ring. Widows wear the rosaries of their husbands;[15] or the rosary is buried with the dead, together with the paper called *masa'ila,* which contains the answers the corpse gives the examining angels, *Munkir* and *Nakir.*[16]

The use of rosaries as amulets or as the carriers of amulets is quite common. By the laws of magic, they have all the virtue (*baraka*) of the names of Allah.[17] We may conclude this part of the subject by quoting Skeat's words: "There are, therefore, for a Moslem three alternatives, it would seem: viz., charms, for occasions where moral pressure can be brought to bear; divination, to assist in detecting dangers which in the ordinary course must come but can be avoided; and, finally, Islam (resignation), when he has to meet the inevitable, whether it be

11 "Ritual and Belief," Vol. I, chapters 1–3.
12 Blackman—"The Rosary in Magic and Religion," in *Folklore* XXIX, (London, 1918), p. 270.
13 Westermarck—"Ritual and Belief," Vol. I, p. 494.
14 *Idem,* Vol. I, 559, 564.
15 *Idem,* Vol. II, 523.
16 *Idem,* Vol. II, 537.
17 Ed. Douté, "Magie et Religion," Alger, 1908, *passim.*

regarded as the course of Fate or the eternal purpose of God."[18]

IV. The form and material of the rosary vary. In a remarkable collection of rosaries made by Dr. Cornelius H. Patton, of the American Board, Boston, and now on exhibit at the Theological Seminary, Princeton, N. J., there are forty specimens of Moslem rosaries. The most common form is that having ninety-nine beads, separated into three divisions of thirty-three beads, each with a longer bead or pointer. There is, however, another variety less commonly used with two hundred and one pellets or beads to correspond to the two hundred and one names given to Mohammed the Prophet.[19] Then we have the shorter rosary of thirty-three beads, and the longer ones of five hundred or one thousand beads. The two ends of the string, made of gold thread, cotton or silk, in nearly every case are passed through two small ornamental beads, and then through a fusiform tube of the same size and material as the rosary beads, terminating in a knot or tassel, black, red, or green in color. The material used consists of date-stones or other hard seeds, shells, jet, olive wood, Indian balsam, ivory, mother-of-pearl, horn, bone, agate, chalcedony, amber (very seldom metal) or precious stones.[20] The intrinsic value is not as important as the religious value; the latter depends rather on the place of origin or manufacture. Rosaries from Mecca, Medina, Kerbela, Najaf and other shrines are greatly prized. The same is true when the rosary has been used by a saint or *weli*. *Tasbīh* or "Conversation Beads" are used by the Turks, Egyptians and by some Greeks and Armenians as a means of occupying the hands while conversing or walking, like the "swagger stick" of the soldier. While not in use, they are carried in the pocket. They consist of thirty-three beads, one-third the number used in the Mohammedan rosary. These are often made of amber. A specimen in the Patton collec-

18 W. W. Skeat—"Malay Magic." London, 1900, p. 580.
19 For a list of these names see Zwemer's "The Moslem Christ," pp. 157-159.
20 Immanuel M. Casanowicz—The Collection of Rosaries in U. S. National Museum, Washington, D. C.

tion (No. 47) is of real amber, but rough hewn, cut out probably by the hands of Anatolian camel drivers. "It contains only thirty-three beads. This does not mean that it is not a Moslem rosary, for you see many rosaries in the hands of Turkish Moslems containing only thirty-three beads. In order to complete the circuit of the ninety-nine names, they count it over three times."

One of the rarest specimens in the Patton collection is an *alfiyah* from Constantinople (No. 56). It is a Naqshabandi darvish *tasbīh* of very small beads of olive wood, nine hundred and ninety-nine in number, divided into nine sections of one hundred each, and one of ninety-nine, by means of elongated beads. There is the usual parent-bead (or minaret), to which is attached a counter string of ten beads. The unique features are this counter and the smallness of the beads. This rosary is so delicate that it can be slipped into a vest pocket, and by means of the counter-string the user can keep tally of ten thousand petitions. Another specimen from Turkey has two small discs, setting off the first ten and the last ten beads, for the purpose of registering the completion of the rounds of the rosary, by the loose rings on the divisional beads and the terminal bead.

There is a tradition regarding the pointer, or minaret bead (also called *imam*) in the rosary. It is supposed to represent the *great* name of Allah, which is not known to ordinary mortals. Solomon knew it, and could therefore bid the *jinn* do his bidding. Some say that the hundredth bead is called the *camel,* and the story is that only the camel knows the hundredth name of God, and he refuses to tell; whence comes his look of scornful superiority!

V. For those who desire to speak of Christ, there is no easier and more effective point of contact with Moslems than their prayer-life and the rosary. A tract written many years ago, entitled "Do You Pray?" passed through seven editions. Two other tracts for Moslems, that attract and do not repel, deal with the ninety-nine names of

God and ninety-nine titles of Jesus Christ.[21] Although worship in Islam is often mechanical and formal, the first step is to lead them to see the higher realm of prayer as communion with God. A special study of the language of prayer and the prayer-life of the common people is now being made by a group of missionaries in Cairo.

Miss C. E. Padwick writes: "Several excellent books on Christian prayer have been published in Arabic, to the great benefit of the Christian Church in Arabic lands. May such books continue and multiply! But when put into the hands of Moslems (unless those educated in Christian schools) these books have proved to be nearly unintelligible. Not only are the fundamental thoughts of Moslem readers about God and about prayer very different from those of the Christian writers, but through the centuries the Church has developed her own Arabic Christian vocabulary, and even when she uses the same word as the Moslem, she may read into it a Christian meaning of which he knows nothing. The first and most obvious example of this is the very word *'salāt,'* which for the Moslem means the prescribed prayers of the five hours, and for the Christian is full of many rich and delicate meanings.

"As evangelists and as producers of literature, we clearly need to come closer to the thoughts of our Moslem brothers on this subject of prayer. We are planning to study together the actual words and phrases used today by Arabic-speaking Moslems in prayer and about prayer, with the occasions and ways in which they are used, and the fullest information we can come by of their meaning to those who use them."

Such an investigation will lead to sympathetic approach, and has promise of fruitful results. I once met a Moslem, belonging to one of the Sufi orders, who lived in poverty. As I entered his room he was earnestly counting his ninety-nine rosary-beads, each one representing one of the beautiful names of Allah. When we spoke

21 Raymund Lull wrote a book on the subject for Moslems entitled *Libre de centum nominibus Dei.*

together of these attributes and their significance to the seeker after God, and how Al-Ghazali and other mystics taught that we were to meditate on God's character in order to imitate His mercy, compassion and kindness, he turned to me and said: "After all, one does not need a rosary to count the ninety-nine names; they are graven on our hands." Then he spread his palms and pointed to the Arabic numerals IV (eighty-one) and VI (eighteen)—the deep marks in every left and every right hand—the two making a total of ninety-nine. "And," said he, "that is why we spread our hands open in supplication, reminding Allah of all His merciful attributes, as we plead His grace."

Then I told him of the scars of Jesus, and how He bore our sins on the tree. "I will not forget thee . . . behold I have graven thee upon the palms of my hands."

Princeton, N. J. S. M. ZWEMER.

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BAHA'ISM IN PERSIA TODAY

In September of 1903, the late Professor E. G. Browne, to whom we owe so much for preserving for us the early history of the Babi-Baha'i movement, wrote in very optimistic terms of the future of that movement. "Everyone," said he, "who is in the slightest degree conversant with the actual state of things in Persia now recognizes that the number and influence of the Babis in that country is immensely greater than it was fifteen years ago, and the conviction which I heard continually expressed this year in Babi circles at Cairo, that in the course of a very short time their religion would reign paramount in their own country, and break down once and for all the power of Shi'ite Muhammadan Mujtahids and Mullas, is seriously discussed as a possibility by European diplomatists and consular officers" (Phelps, "'Abbas Effendi," Introduction xiv).

The passing of time has shown that Professor Browne was not a good judge. Cairo talk is not a reliable index of Baha'i progress in Persia any more than Shiraz talk is a guide to the progress of the movement in America. The numbers of the adherents of the movement in Persia have been grossly exaggerated by travellers and others. Furthermore, anyone who has read the writings of 'Abdu'l-Baha will see that it was a fixed part of his policy to exaggerate the progress in Persia when writing to American adherents, whilst in his writings to Persians he complained of the slow rate of progress in Persia and pointed to the miraculous growth of the movement in America. The result is that very few people outside Persia have any true idea of the condition of things in that country. It is not the purpose of the writer of this

article to enter into a discussion of statistics, but he is prepared, if necessary, to provide full proofs for all the statements made above, and, indeed, for all statements made in this article.

The writer is convinced that the statement of Professor Browne quoted above will *never* be fulfilled. He is convinced that, as far as Persia is concerned, the Baha'i movement today, whilst contributing to the disintegration of Islam, is only a step connecting the latter religion with materialism and atheism. The future enemy of the Gospel in Persia is not Islam, nor is it Baha'ism; it is Materialism.

There are two questions which deserve to be considered here, namely (a) the comparative success of Baha'i propaganda, and (b) the comparative failure of Christian missions to influence Baha'is.

First of all, let us consider the first question. It is necessary that we distinguish between Babism and Baha'ism, for these terms are by no means interchangeable, and Professor Browne's statement quoted above is misleading in that it would make these terms synonymous. Babism has all but died out, and we are today concerned with Baha'ism, which, though originating from Babism, is in no sense a development of the former, but is a distinctly new teaching which has superseded Babism. As a result of this confusion of thought, Baha'ism is today credited with a large number of martyrs who, if the truth were considered, knew nothing of Baha'ism or of Baha'u'llah. There can be no doubt that Baha'ism has gained considerable prestige quite undeservedly through this neglect of historical accuracy, and the readiness with which so many Babis faced death has persuaded many, and still persuades many, of the truth of the Baha'i religion. The Babis did give their lives for their cause, but that cause was totally distinct from Baha'ism, and it must not be forgotten that though from a Babi point of view they were martyrs, yet there is some justification for the attitude of the Persian Government toward them,

for they were in truth rebels against the existing order, and were more concerned with the setting up of a Babi theocracy than with peaceful propagation of their faith. Baha'ism has not been without its martyrs, but they were few compared with the number of Babis who died, and it is to the latter that Baha'ism owes the chief glory of its history, a glory which therefore does not really belong to it. This, then, is the general background which is equally attractive to men of all creeds, but it behooves us to consider briefly the success of Baha'i propaganda among men of different beliefs. The four chief religions of Persia are Shi'ah-Islam, Judaism, Zoroastrianism, and Christianity. Baha'ism has had very little influence on the Christian churches of Persia, and for the purpose of this article it can be said to be negligible. Its attractiveness for the Persian Jew and for the Zoroastrian is to all intents and purposes identical, so they will be considered together. Baha'i missionaries have won their greatest successes from among the Moslems, and this phase of the movement will be considered first.

There is today, and has been for many years, a fairly general discontent with Islam. This is due to many causes, but chiefly must it be regarded as the result of intercourse with Christian nations. The intellectual horizon of the Persian of a hundred years ago was a very different thing from that of the Persian of today. The spread of modern knowledge shook the foundations of religious belief in the West many years ago, and many people are still troubled by it, but the Christian faith contains within itself the power and capacity to adapt itself to new conditions, and this power Islam lacks. It is in its very nature a religion of the Book, and consequently the growth of new ideas caused more unrest and dissatisfaction to the Persian, a heretic by nature as history shows, than it has probably done to Moslems of other nationalities. Another result of the increased intercourse with Christian nations was a new appreciation of the good in men of other creeds; and the exclusiveness of Moslem

doctrine, which brands all infidels as unclean, was another cause of intellectual worry to the thinking Persian. Here we cannot consider all the changes brought about in the outlook of the Persian, but a consideration of what Baha'ism had to offer him in connection with the above religious and intellectual difficulties will help us to appreciate the attractiveness of the new religion for the thoughtful Persian Moslems.

Babism was intensely exclusive, and could never have survived, for by its very nature it was opposed to all modern knowledge, and was the enemy of all progress. Baha'ism, however, adopted a totally different attitude. It drew attention to all the superstitions in Islam, and declared them to be the result of gross misinterpretation of the teaching of Mohammed by Moslem clergy. It claimed to give men a true interpretation of Islam, and to free men from the chains of superstition and priest-craft. It declared that all men are brothers, and that all the Prophets are sent from God. Mohammed's divine mission was accepted, and no claim was made to found a new religion. To the Moslem, Baha'ism appeared as a revival of the true religion which *all* the Prophets had striven to promulgate. He was not called upon to give up anything, there was nothing to renounce—he was simply called upon to become a *true* Moslem. Public confession of faith was necessary; did he so desire he could continue to observe all the Moslem laws; did he not desire to do so, there were the modified laws of the *Aqdas* which he could adopt. Superficially the new teaching was much in advance of the old, and it seemed to remove most of the difficulties with which he was faced. The chief reason for the apparent success of Baha'ism is, therefore, the ease with which one can accept its doctrines. The hope of something better at little cost attracted many Moslems. That others were and are attracted by ulterior motives goes without saying. Some are attracted by the social side of the movement, others by the hope of sordid gain, for acceptance of Baha'ism is

a *sine qua non* for employment in some department such as the Post Office, which is, to all intents and purposes, in Baha'i hands. Baha'ism attracts, but does not hold, and the majority accept it only to leave it later, and these almost invariably become atheists and materialists. The number who remain in the movement for long is comparatively small, and the success of the movement judged by this criterion is very small.

Jews and Zoroastrians were, up to a very few years ago, very much oppressed and down-trodden in Persia. They were compelled by humiliating laws to wear distinctive dress, and were treated as if they were in every way inferior to Moslems. Baha'ism could not fail to attract some of them, for it gave them a new social standing, and, within the movement, they were recognized as equals by Moslem Baha'is. They, again, were not called to make any public confession, but could outwardly remain Jews or Zoroastrians, and conform to the customs of their people. They became true Jews, or true Zoroastrians as the case might be. The remarkable thing is that so few of these became Baha'is. The number of Zoroastrian believers is very small, and except for what one might term "mass movements" on a small scale in some districts, such as the Hamadan district, very few Jews have joined the movement. Baha'ism is not likely to have much success in the future among these two peoples, for the present Shah has very wisely removed the distinctions which made the lot of the Jew and Parsee so unenviable, and by the enforcement of a national dress has done much to foster a spirit of nationalism which gives them an equal standing with his other subjects, except that they are still barred from serving in Government offices. As only Moslems can enter the Civil Service, acceptance of Baha'ism would not remove these restrictions for them, and Baha'ism has little to offer them.

What, then, of the future? Baha'ism has more opponents now than ever it had, and a large number of those men who sought bread and were given a stone are

now actively engaged in spreading materialistic teachings, and the number of disciples they make is daily increasing. "Baha'ism," I have been told over and over again, "has no soul." That is the experience of men who have tried it, and it has become a mere stepping-stone to unbelief.

Secondly, let us consider in brief the reasons for the comparative failure of Christian missions to influence Baha'is. The writer once read somewhere an account by Dr. Zwemer of a conversation he had with a French curé on the subject of the conversion of Moslems. *"C'est très difficile, c'est même impossible!"* was the curé's opinion. That same outlook has, to a great extent, contributed to the comparative failure of Christian missionaries to convert Baha'is, and, indeed, it is one of the chief causes of failure today. There are several reasons why missionaries should have adopted this pessimistic outlook, but however strong those reasons may be, they are not sufficiently strong to justify such a lack of faith in the saving power of the Gospel. What are the factors which have contributed to the forming of this outlook? First and foremost must be reckoned ignorance of the true teachings of Baha'ism, due chiefly to the fact that Baha'i books are almost impossible to get. It is this ignorance of Baha'i teaching, coupled with the fact that Baha'is rarely declare themselves such, but pose to the missionary as Moslems, that makes the work so difficult. Knowledge of their teaching removes this difficulty, and the writer has not yet met the Baha'i who sooner or later did not give himself away by quoting from some Baha'i book. This will probably always be a difficulty, but owing to the fact that there is a considerable amount of Baha'i literature published in English now available, no missionary need be totally ignorant of these teachings. Ignorance of the history of the movement is still less pardonable, for Professor E. G. Browne's books are available.

Then, there is the same difficulty that meets the mis-

sionary in work among Moslems, the convert must give up his belief in Mohammed and in the Koran, and must make a public confession of Christ. He is barred by Government law from entering the service of the State, though this law is not always enforced in the provinces, and he has to face persecution from his family and friends. Baha'ism offers an easy road, but Christianity will always be the way of the Cross. We are apt, however, when speaking of this failure of Christian missionary effort, to forget the fact that the work of missionaries does prevent a large number of Moslems from going over to Baha'ism, and that a considerable percentage of converts made have at one time or other been attracted to Baha'ism. The writer is convinced that the best method of meeting Baha'is is to treat them as Moslems. The truth of Baha'ism stands or falls with the truth of Islam. Baha'u'llah himself realized this, and also realized the difficulty that acceptance of Mohammed presented to the Christians, and so in one of his Tablets he declares that by revelation he was told "If the Nazarenes (Christians) ask thee concerning the Beloved (Mohammed), say, 'It is not for me to discuss the past' "—a significant statement of the weakness of the Baha'i position.

To sum up the position, the future lies between Christ and Materialism. Baha'ism is the gate that leads to Materialism, and if the Christian missionary can prevent Moslems from becoming Baha'is, or convert them whilst they are still Baha'is, he will be doing much to stem the rising tide of Materialism. But a new outlook is necessary, and to secure that it is first of all necessary that all missionaries should make it their business to know Baha'ism. No general can wage a successful war if he is totally ignorant of the strength of his opponent.

Shiraz, Persia. J. R. RICHARDS.

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ISLAM IN SOUTHERN INDIA

Of the seventy million Moslems in India, all but 4,500,000 are located in Northern India. There they constitute a very strong political and religious factor, forming on the northwest frontier as high as ninety-three per cent. of the population. In Southern India, on the other hand, the average percentage is only seven, and there is only one region where Moslems are concentrated in large numbers. That region is the Malabar coast in the Madras Presidency, where one million or more Moslems are massed together. The Presidency throughout, however, has only 2,800,000 representatives of Islam amid a population of about 42,300,000. The state of Hyderabad with 1,300,000 followers of Mohammed, comprising one-tenth of the population, has a much higher percentage; whereas Mysore has 300,000 Moslems, constituting five per cent. of the population. These three states form what in this article we shall call "Southern India," and their Moslem population, while not large, is, nevertheless, distinctive.

South Indian Islam has two striking characteristics. The first is the relatively large number of distinctive sects into which Moslems are divided. The second is the especial degree to which Islam has been influenced by its South Indian environment. This latter will become apparent as we consider the various Moslem sects, and we shall not need to discuss it separately. There are indeed many relatively distinct groups of Moslems in Southern India, and a significant number of them are characteristic of the South alone. We shall, however, first describe the groups which are common to both the North and the South, and then present those peculiar to the South.

In the first place, there are four groups of Moslems which are found generally throughout India. These are the Shaikhs, the Saiyids, the Mughals, and the Pathans. The Shaikhs comprise nearly half of the total Moslem population of India, numbering 30,000,000 in 1911. In Southern India they are a comparatively large group, forming about one-third of all the Moslems. The Shaikhs are orthodox Moslems, bearing a name which properly designates only people of pure Arab blood. In fact, it specifically denotes three branches of the Koraish tribe from which Mohammed sprang. In India, however, it has become little more than a title of courtesy, representing aristocratic ambitions. It is assumed by many Hindu converts to Islam.

The Saiyids are very much less significant numerically than the Shaikhs. For all India, they number a little more than 1,000,000. In the South there are about 300,000. The Saiyids are Shiahs, claiming descent from Ali, fourth successor of Mohammed, either through Fatima or one of his other wives. They flocked into India originally with the Moslem armies as religious teachers, soldiers, and adventurers. Conversion and intermarriage gave their sect an Indian racial character, and few of them are now of true foreign stock. Nevertheless, every member traces his ancestry to Ali, and he will not intermarry with other Moslems. Saiyids, also, tend to arrogate to themselves positions of aristocracy in the Moslem community, claiming superiority even to the Shaikhs. Economic conditions, however, compel them to follow all sorts of callings. Many of them are employed in humble occupations, or earn a livelihood as agriculturists. As cultivators they are idle and thriftless, qualities which they ascribe to *tawakkul* or resignation to the divine will. Many Saiyids, also, occupy quasi-religious positions as *Pirs,* or spiritual guides, in wealthy families, and many support themselves by alms and gifts.

The Mughals are still less significant numerically than the Saiyids. Bilgrami, in his "Historic and De-

scriptive Sketch of the Nizam's Dominions," gives the number of Mughals for Hyderabad in 1881 as 15,423. The Imperial Gazetteer states the number for Mysore in 1901 as 8,241. There are no figures available for the Madras Presidency, even for such an antiquated date as 1881, but the argument from silence indicates that there are very few Mughals there. The number in Southern India is, accordingly, small.

The Mughals claim descent from some ancestor who came into India with the Turkish leader Babur, or who was attracted thither during the reign of one of his descendants. In most cases where this claim is made the family is of foreign origin, but some Moslems who are descended from Hindu converts also claim Mughal ancestry. The name "Mughal" has likewise been assumed by certain agricultural tribes and recent converts. In fact, there is a tendency for men of low social status to adopt "Mughal" as a caste distinction. The Mughals are usually divided into two groups, Persian and Chagattai. The latter is the Turkish tribe to which Babur belonged. The two groups maintain their own distinctiveness. Persian Mughals form a separate community, having their own places of worship and marrying only among themselves.

The Pathans are considerably more numerous than the Mughals. There are more than 200,000 of them in Southern India. According to Risley, they represent the degree of diffusion of foreign Moslems and their descendants in India as a whole. Their name is a corrupt derivation from Pashtana or Pakhtana, speakers of Pashto, a language current beyond the northwest frontier and within the British territories of the trans-Indus districts. The name is popularly applied to certain tribes of the northwest borderland. It is also used synonymously with the word Afghan. The Pathans are, therefore, thought to be descendants of the Afghans who were dominant in India for a period following 1450. In fact, Iyer, in his "Cochin Tribes and Castes," states that there

are Pathans of Afghan descent in Cochin and that they keep themselves distinct from other Moslems. Nevertheless, there is a tendency for tribes of undoubted Hindu origin to assume this appellation.

Among the Pathans there are a number of superstitious and peculiar practices. They use charms in protracted labor. Their marriage rite is often preceded by mock captures, and in its arrangement women frequently act as "go-betweens." The bride's parents generally accept money to defray the expense of the marriage, including the girl's ornaments and clothes. Poor parents, in fact, accept money as the price of the girl. The Pathans, therefore, represent not only the degree of the diffusion of foreign Moslems, but also a marked assimilation with their immediate environment.

Besides the four groups which have been described there are others which are smaller and more definitely localized in Northern India; from there they have penetrated the South. Of these the Wahhabis are most important. They are a sect of Moslem revivalists, or puritans, founded by Abdu'l-Wahhāb (b. 1691 A. D.). They accept the Hadith, or the traditions concerning the sayings of Mohammed, but they reject the glosses of commentators and the four traditional schools of legal interpretation. They oppose all practices that obscure the recognition of the unity of God, such as prayers to Mohammed, visits to tombs, and the use of the rosary in reciting the ninety-nine names of God. Wahhabi doctrines were introduced into India in the nineteenth century, securing considerable response. In the South the Wahhabis are strong at Vellore.

The Ghair-i-Mahdi is a second sect of importance in this class. It is a small Shiah sect, composed of people who believe that the Imam will not appear. They erect, in their respective quarters of the town, a meeting house where on the night of Lailatu-l-qadr they assemble, recite two short prayers in the name of the Mahdi, after which they call out three times "God is almighty. Mo-

hammed is our prophet, the Koran and the Mahdi are both just and true." They conclude by saying "whoever disbelieves this is an infidel." In South India this has usually caused the Sunnis, who are orthodox Moslems, to become enraged. The latter have, therefore, instigated boys to pelt the Shiah sectaries with stones, after which the Sunnis attack them with swords. The Ghair-i-Mahdi considered it martyrdom to die on such a night, and consequently they defended their lives. An inveterate hatred exists between these sects, and many lives are annually lost. The Shiahs are the real sufferers from these outbursts.

The Ghair-i-Mahdi are converted Hindus and foreign Moslems, followers of Mohammed Mahdi, a descendant of Husain. He was born at Jaunpur in the United Provinces of Agra and Oudh, A. D. 1443. After many adventures he died in Kurdistan in 1505. He is venerated as highly as Mohammed, and whoever denies him is said to be irretrievably destined for hell. The Ghair-i-Mahdi call themselves Mahdiwala, followers of the Mahdi, or Dairawala, from the circular wall which they adopt in a rite of worship.

Three other Moslem sects belonging originally in North India now have a few representatives in the South. The Julaha, who number nearly three million, and form solid blocks in the Punjab, the United Provinces, and Bengal, are found in small numbers in the South. They are a Moslem class of Weavers. A few Khojas are also found. They are an Ismailiya sect, founded by Hasan ibn as-Sabbah in the eleventh century, and are said to be descended from him. They acknowledge the leadership of the Agha Khan, are active traders and bankers on the West Coast. The term Khoja means "honorable" convert. The third sect is that of the Memans, a Moslem class of traders in Bombay who have a few fellow sectaries in Madras. These are the only Northern sects which, as Census reports and other sources indicate, are represented in Southern India.

Of the groups which are peculiar to Southern India thirteen major and minor ones may be distinguished. These belong to three classes: (1) those composed of pure blooded foreign Moslems who have settled in Southern India; (2) those formed by the hybridization of foreign and native stock; and (3) those composed wholly of natives who have become Moslems or who are descendants of converts to Islam. The first of these classes is not very important numerically. There is only one minor group which is wholly composed of foreign stock. This is the Dakni group. The term Dakni is really a territorial name for a Moslem of the Deccan, the whole Southern section of India, but it has come to have a more specific application. In the Tanjore district of the Madras Presidency, Moslems who speak Hindustani and claim pure Moslem descent are called Daknis. In other Tamil districts, they are spoken of as Patanigals to distinguish them from other Moslems. They are really descendants of foreigners who entered Southern India through the North, but their residence in the South has given them a new name and a distinctive character. They follow the Moslem ritual, except in marriage, when they use a Hindu-Moslem blend. Other pure-blooded Moslems of foreign parentage are scattered throughout the various Moslem sects. A case in point is that of the Navayats, some of whom have maintained purity of blood by refusing to marry with the highest local families.

Very much more important from the standpoint of both numbers and customs are the groups of Moslems which have developed from the hybridization of native and foreign stock. Of these groups the Mappillas are by far the most noteworthy. They form a somewhat compact group of one million or more upon the Malabar coast. Iyer, in his "Cochin Tribes and Castes," asserts that Cochin (town), Cranganore, and parts of Mukrudupuram *taluk* are their chief centers in Cochin state, though they are found throughout all parts of the state. The whole Malabar coast is their general habitation.

The word "Mappilla" has a two-fold meaning. The first is original and the second acquired. In its original sense, it means a bridegroom or son-in-law. In its acquired sense, it is a name which has been given to Jewish, Christian, or Mohammedan colonists in Malabar who have intermarried with the natives. Yet it has come to be applied with considerable exclusiveness to Moslems. The Mappillas are hybrid descendants of Arabs who settled on the Malabar coast in the ninth century, except in so far, and this is to a very marked degree, as their numbers have been increased by conversions from the lower Hindu castes. Sometimes these conversions occur in large numbers from a particular Hindu or Dravidian group. The consequence is that Arab blood is not now an important element.

Historically, the Mappillas have been an important group, especially in the politics of Malabar. In the days of the Zamorin of Calicut they played so significant a part that in return they were granted many privileges. In the latter part of the fifteenth century, the influence of the Mappillas in court was so powerful that the Portuguese could not obtain through Vasco de Gama a commercial footing there. Moreover, they have been an important commercial and industrial group. In the middle of the eighteenth century Dr. Buchanan found them to be rich traders, possessing vessels which sailed to Surat, Mocha, and Madras. This type of Mappilla, quiet and industrious, was, however, the Mappilla of the coast. In the interior, the Mappillas were fierce, bloodthirsty and bigoted ruffians.

Concerning the present social status of the Mappillas, they are in the main a progressive group. On the coast they are traders. In the interior they are cultivators. In both of these callings they have been very successful. Poverty is confined to certain wild, though picturesque, tracts in the east of Malabar, and even there the Mappillas are very industrious. Some are merchants, while others have taken to leather working or fishing.

The Mappillas are somewhat divided in two respects. In the first place, they are either Sunnis or Shiahs. The Sunnis are much in the majority and have their religious leader, the *tangal,* or chief priest, at Ponnani. The Shiahs acknowledge the *tangal* at Kondotti as their religious leader. Religious disputes often occur between these divisions of the Mappillas, and not infrequently the criminal courts are called upon to decide the issues. In the second place, there are a number of differences between the Mappillas of North Malabar and those of South Malabar. These differences relate to matters of practice, and they will become apparent in the discussion which follows.

There are two systems of law in use among the Mappillas. Those of North Malabar follow the Marumakkathayam system of inheritance, which is inheritance only through the female line. Those of South Malabar observe the ordinary Mohammedan law. Among the former, however, the self-acquisitions of a man frequently descend to his wife and children according to Moslem law.

Concerning marriage, the age at which this occurs varies greatly between the North and the South. In the North boys are married at fourteen to eighteen and girls at eight to twelve. In exceptional cases girls are known to have been married at two and one-half. This only happens, however, when a girl's father is in dire financial straits. Large dowries are expected to accompany the bride, especially in North Malabar, where husbands are at a premium, in spite of polygamy. The only ceremony necessary to marriage is the *nikah* which consists of the formal conclusion of the contract before two witnesses and the *kazi,* who then registers it. The North Malabar bride lives in her own house with her mother and sisters, unless her husband is rich enough to build her a house of her own. In South Malabar, the wife is taken to her husband's house as soon as she is old enough for cohabitation. Polygamy is the rule both in the North and

the South. In the latter section about eighty per cent. of the men have two wives or more, and twenty per cent. of these have three or four. In North Malabar it is not usual for a man to have more than two wives. Widow remarriage is allowed, but is not frequent, due to the dearth of husbands.

Divorce is common in South Malabar and rare in the North. All that is necessary in divorce is for the husband to say in the presence of his wife's relatives or before the *kazi* that he has untied the tie and does not want his wife any more. He must, nevertheless, give her back her dowry. Divorce by the wife is rare, and can be had only for definite reasons, such as, that the husband is incapable of supporting her or is incurably diseased.

The more festal occasions of the Mappillas are Ramazan, Bakr-id, Hajj, the ninth and tenth of Moharram which they keep as a fast, and a characteristic celebration known as a Maulavad or Maulad. This last centers about a tract or short treatise celebrating the birth, life, works and sayings of Mohammed or some saint. A *mulla,* one of the lesser religious leaders, is called upon to read the treatise, part of which is in verse. The congregation is, in turn, required to make responses and join in the singing. The ceremony usually takes place in the evening, and is concluded or preceded by a feast. Those who can afford it perform a Maulad in honor of Shaikh Mohiuddin, eleventh descendant from the prophet, expounder of the Koran, and a worker of miracles. They have this on the eleventh of every month, and also one in honor of the prophet on the twelfth. A Maulad should be performed, furthermore, on the third day after death, and it is usually done before important undertakings. It is, therefore, a very common practice.

Other religious practices consist of prayer five times each day, preceded by ablution of the hands, feet, head and face; worship in mosques, the worship of saints, and extensive funeral rites. There are also numerous magical practices. Many *tangals,* head officials, pretend to cure

diseases with the aid of charms and amulets. Mappilla *jinns* and *shaitans,* corresponding to Hindu demons, are propitiated. The use of love philters, talismans, and various precautions against the evil eye are likewise common.

Mappilla mosques are unlike those of other Moslems. There are no minarets. The mosques are much in the style of the Hindu temple, even to the adoption of the turret-like edifice which is peculiar to the temple of Siva. There is a tendency now, however, for German Mission-made tiles, which have come into general use, to bring about a metamorphosis in the architecture of the Hindu temples and Mappilla mosques. In any case, the mosque is always as grand as the community can make it, even though it be but little better than a hovel. Once built it can never be removed. Its site is ever afterward sacred.

The Mappillas, like other Moslems, are noted for their religious enthusiasm. This has led, in many instances, to fanatical outbursts, which have given them a bad name. Thurston describes a number of serious Mappilla outbreaks in his "Castes and Tribes of Southern India."

Of special interest among the Mappillas are the inhabitants of the Laccadive Islands. These islands are a group of coral atolls off the Malabar coast, the nearest of which, Androth, is 140 miles distant. We have no adequate statistics for the population of these islands, though the population of the four northern ones was 7,180 in 1901. The people are all Mappilla Mohammedans. They are said to have been converted to Islam in the thirteenth century A. D.

The inhabitants of the Laccadives are not called Mappillas but are known by six different names: (1) Koya, (2) Malumi, (3) Urukkaran, (4) Takri, (5) Nulikhan, and (6) Melaccheri. The first group, the Koyas, are the land and boat owning class and superior to the rest. The next four groups are cultivators, pilots, and

sailors under the Koyas, while the Melaccheris are slaves and not allowed to intermarry with the other classes.

These people are like the Mappillas of North Malabar, except that the women hold a more important position and are not veiled or secluded. Inheritance is by the Marumakkathayam system, or through succession in the female line. Girls are married at six or seven, and no dowry is given. They are educated equally with the boys and are not taken from school on marriage. In fact, the women are much more educated here than among the Mappillas of the mainland.

These islanders make pilgrimages to shrines (*Jarams*) in Cheriyan and Cheriyakara, and make vows there. They visit the famous Jama Mosque in Androth, beneath the shadow of which is the tomb of Mumba Mulyaka, the Arab apostle to the Laccadives. They usually chant a *fatihah,* the first chapter of the Koran, on sighting the mosque.

Other striking features in connection with the people of the Laccadives are the rigidity of caste and the amount of superstition. Between the Koyas and the Malumi, and between the others and the Malaccheris the caste barrier is very rigid. The people, moreover, have a host of superstitious beliefs, including beliefs in ghosts and hobgoblins.

There are six other Moslem groups which have had an origin and development similar to the Mappillas. The most important of these are the Labbais. They numbered 407,000 in the Madras Presidency, 1901. They are reported in the Madras Census Report of 1887 as a Moslem Caste of partly Tamil origin, the members of which are traders and betel-vine growers. Their origin is variously described by Thurston in his "Castes and Tribes," but the essential fact is that they are converted Dravidians and Hindus with a light admixture of Arab blood. They are found chiefly in Tanjore and Madura Districts, but also along the coast as far as Madras city. Religiously they are orthodox Moslems, though their marriage ceremony

shows marked Hindu influence. There is, however, a growing dislike to the introduction of Hindu rites into their domestic ceremonies.

The Navayats are a third group of hybrid Moslems who are peculiar to the South. The term Navayat is probably derived from Nait, a branch of the Koraish tribe, who were driven from Irak in the eighth century and who migrated to South India. They are said, in the Madras Census report of 1907, to have settled at Bhatkal in North Canara, and are known on the west coast as Bhatkali. Those on the West Coast have preserved purity of blood by avoiding intermarriage for a time. They even refused to ally themselves with the highest local Moslem families. There are five subdivisions of the tribe, viz., the Kureshi, the Mehkeri, the Chida, the Gheas, and the Mahagir. At an earlier time they were famed at the Moslem courts in the Deccan (i. e., Southern or peninsular India) for combining the rare qualities of the soldier, the scholar and the gentleman.

Another group is that of the Marakkayars, who are located on the Coromandel Coast. They have a stronghold at Najor, in the Tanjore district of Madras, and are also numerous at Porto Novo, Muttupet, and Kayalpatnam. Nothing specific is known of their origin, though they have undoubtedly descended in part from the Arab and Persian traders on the East Coast. Their name, Marakkayar, has come to stand for their main occupation, i. e., boatmen. They are largely engaged in trade with other countries, such as Ceylon and the Straits Settlements.

The Marakkayars are distinct from the Labbais in several respects. There are some differences in dress, but these are not co-extensive with the groups. They differ mainly in the fact that they are Shafi'ites, while the Labbais follow the Hanafite school of Islam. The statistics of the two groups have been confused, and, as a consequence, the number of Marakkayars reported in the census is said by Thurston to be smaller than it should

be. The Marakkayars consider themselves superior to the Labbais, and Moslems of pure descent regard themselves as socially superior to the Marakkayars. The latter intermarry very little with other Moslem groups. Nevertheless, with the Labbais and the Mappillas they worship Saint Qadirivali, and, like both of them, their marriage ceremony shows Hindu influence.

Closely allied with the Marakkayars are the Kayalans and the Jonagan. The Kayalans are Tamil-speaking Moslems, who live at Kayalpatnam in Tinnevelly. Many of them have settled as merchants in Madras. Some are money lenders. At Kayalpatnam a son-in-law is expected to live in his father-in-law's house. The Jonagan are reported in the Madras Census of 1901 as Moslem traders of partly Hindu parentage. The name appears to be applied to sea-fishermen and boatmen, while the more prosperous traders are called Marakkayars. In other words, a caste principle is operative among people of essentially the same religion and locality, but of different economic status.

A hybrid group of special interest are Aruvas. They are said to be descended from Moslem Patans and Oriya women, representing a distinctive amalgamation. On both sides they are allied racially with the Moslems of the North, though located in the South and adapted to it. They are cultivators along the seacoast in Berhampur *taluk* of Ganjam, and they represent an extreme assimilation with Hinduism. In fact, they worship Hindu deities and village gods, and do not take part in any Moslem ceremonial or worship in mosques. Their headman is called a Nayako, and he is assisted by a Bhollobhaya, both of which offices are hereditary. A member of the caste, called a *mollana,* officiates on ceremonial occasions. The marriage ceremony, with the exception of some points of detail, corresponds to the general Oriya type. Two sticks are set up over the grave, and the ceremonies connected with burial continue for forty days.

The third class of Moslems peculiar to the South is composed wholly of native converts to Islam, or of those who are the descendants of converts. There are five groups in this class, three of which are quite important. Of these the Ravuttans are Tamil Moslems. They were employed formerly in the cavalry of Tippu Sultan, the distinguished and coercive Moslem ruler of Mysore. Some of them are even now found in many of the Zamindaries of Madras, and invariably engaged in this profession. They are mainly scattered through the Southern districts, but many of them live in the North Arcot district. There, however, they have come under Dakni influence to such an extent in dress, manners, and even language that they form a separate class by themselves, and are called Sahibmars. The Ravuttans are energetic and frugal. They conduct the important trade in leather, and do a great deal of the commerce of the country. Some of them earn their livelihood by making mats, and still others by growing betel.

Another group, the Dudekulas, are largely Canarese and Telugu in their language and habitat. According to the Imperial Gazetteer of India, there were 4,558 Dudekulas in Mysore in 1901. Consequently, the group must have quite a noticeable membership. They are Moslems who follow the cotton cleaning trade, and are thus distinctive occupationally. Because of this occupation they are called Panjari or Panjukatti, which have the same significance. They have adopted many Hindu customs, such as tying a *tali* to the bride at marriage. They even enter into Hindu worship as far as allowable. Some of them observe the Hindu festivals. They are very ignorant of the Moslem faith. Nevertheless, circumcision is an invariable practice, and they are much given to the worship of Moslem saints. They offer prayers for the departed, and for this ceremony a *pilau,* made of flesh and *ghi,* is prepared. The *kazi* repeats the *fātihah* and offers food to the soul of the deceased saint or relative. Like the Hindus, the Dudekulas wish to possess some

visible symbol for worship and, therefore, they enroll great personages who have died among the number of those at whose graves they worship. So essential is this grave worship that if a place is without one, a grave is erected in the name of some saint. The Dudekulas depend for the performance of all their ceremonies upon the *kazi*. They are averse to taking animal life without religious ceremony. Accordingly, the *kazi* is called in for this. Disputes and social questions affecting the community are also referred to him for settlement.

A very interesting group of converts to Islam is that of the Dayares. The Dayares are Mahadev Moslems found in the Bangalore and Mysore districts of Mysore Province. They differ from the general body of Moslems in their belief about the advent of the Imam Mahdi. They maintain that he has already visited this earth and departed, while orthodox Moslems claim that he has not yet appeared and that his coming will be a sign of the end of the world. The sect is said to have been founded by Sayad Ahmed in 1550. Sayad Ahmed proclaimed himself the equal of Mohammed and superior to all other messengers of God. He secured some followers, repaired to Jaunpur in the Nizam's Dominions, where he took the name of Imam Mahdi. His pretensions were not tolerated, however. He was driven from Hyderabad, and with his followers he went to Channapatna in the Bangalore district, where they settled. The descendants of these settlers believe that Sayad Ahmed was the Imam predicted in the Koran. They offer prayers in a mosque of their own, separate from other Moslems. They do not intermarry with the rest. They require a rite of mock circumcision when an adult Hindu joins the sect. They are an enterprising people, and carry on a rich trade in silk with the Western Coast. At Channapatna, where most of the Dayares are domiciled, they have an extensive industry related to the cocoons of the silk moth.

Two other native groups are said to be Moslem in their religious allegiance. These are the Thamburi and

the Bhattu Turakas. The former are a class of people in Mysore who dress like Lambadis, a class of Hindu carriers, but they do not intermarry with them. The Thamburi and the Lambadi both combine the Moslem rite of marriage with the original tribal ritual. The Bhattu Turakas are a very intelligent and educated criminal class in North Arcot. They are classed as Moslems, though they never worship according to the rules of Islam. Cheating is their only employment. Both of these groups obviously represent an almost complete assimilation with local customs. They indicate the extreme of the extent to which Islam has become corrupted by its Indian environment.

Such numerous variations and aberrations show how Islam was influenced by Southern India. Yet Islam has, in turn, produced effects on its South Indian environment, and those effects have been generally wholesome. It has conduced to the advancement of industry, for Moslems have been practical and industrious. It has provided relief from the rigidity of caste. Intermarriage with non-Moslems and conversions to Islam have tended to loosen the caste barrier. A large proportion of converts, in fact, have been drawn from animistic groups, and their conversion has meant a religious, social and economic rise. On the whole also, Islam has tended to raise the marriage age and to have other good effects. It is true that it has been characterized by religious fanaticism, but that has been confined to two groups: the Mappillas and the Ghair-i-Mahdi. It is also true that Islam has made the problem of Indian unity more complex, for it has added new sects to the thousands of others in existence. Nevertheless, it has tended to mitigate the exclusiveness of South Indian groups and to foster cooperative good will.

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MOSLEM EVANGELIZATION IN BENGAL

It may be asserted, I think, without fear of contradiction that in spite of the manifestation of greater desire for work among Moslems, the situation in Bengal even now is anything but satisfactory, and active steps will have to be taken if better results are expected.

The place of Bengal in the world of Islam is very important numerically. The total Moslem population of the world is over two hundred thirty millions, of whom India alone claims very nearly sixty-nine millions. Of this number Bengal is the home for over twenty-five millions, or one-ninth of the Moslem population of the world. The situation becomes graphic and clear to us when we remember that "East Bengal contains the largest solid block of Moslems to be found in any part of the world. The number of adherents to Islam in this one province is more than twice the number found in the Punjab, and more than the combined Moslem population of Arabia, Persia and Egypt." During the last forty years the Moslem increase for the province as a whole was thirty-eight and five-tenths per cent. (38.5), but in East Bengal it was sixty-seven and three-tenths per cent. (67.3). In the three districts of Tippera, Noakhali, and Mymensingh the increase rose so high as ninety-six, eighty-six and four-tenths and seventy-seven and six-tenths per cent. respectively. The census officer of 1921 says in his report that "the increase has been due in the main to the accident that Moslems are numerically superior in the healthier and more progressive parts of the country." This cannot be the whole explanation of the situation, because all the facts, hidden and public, regarding conversions cannot have been known to him. After

all, this cannot be gainsaid, that Islam is still making great progress in point of conversion.

It is commonly held that the bulk of the Moslems of this province are descendants of converts from local inhabitants. It is true that Islam made its conquests mainly through the sword, but we cannot say that it is the whole story of the rapid spread of Islam over the continents of Asia, Europe and Africa. The most effective methods adopted for its propagation were through its traders and itinerant preachers. Titus in his "Indian Islam" says: "In fact, there seems to be ample reason for believing that a relatively larger portion of the present Moslem population of India can be regarded as the result of the methods of peaceful penetration than can be associated with the harsher methods of the Moslem conquerors."

Moslem traders first came in contact with the religions of India. They were treated with great consideration, and were allowed to practice their religion without let or hindrance by Hindu rulers whose states derived much profit from their mercantile relations with them. Early Arab and Persian traders settled in the country, inter-married with the Hindu population and thus gave rise to a mixed community. These traders were the main instruments of bringing many Hindus into the fold of Islam.

The work of individual Moslem missionaries has not received the notice it deserves. They have been, down through the centuries, an illustrious body of successful workers, and the result of their steady work in Bengal is the twenty-five million who follow implicitly the footsteps of the Prophet of Arabia. These itinerant preachers have escaped our notice because they do not use western methods of organization. It is comparatively recently that the Ahmadiyyas—a sect of heretics, as regarded by orthodox Moslems—have taken to the western methods for the propagation of Islam in the west. A Survey compiled on behalf of the National Christian

Council states that "There seems to be a considerable coming and going of itinerant Moslem preachers throughout the Province. Some travel into the interior from Calcutta, others are *murshids* from Bihar and the U. P. who make tours through Bengal, ostensibly to teach their disciples, but also with a view to making new ones. English-educated Moslems are showing a new keenness in this work of preaching Islam, and are thereby doing something to check the progress of Christianity. Reports from different parts of the Province show that Islam is claiming converts from the depressed classes." Thus Islam in Bengal is steadily moving forward, and its progress is much more than comes to our notice.

The ultimate objective of all missionary endeavor should be "to lead all men and women into vital relationship with God through Jesus Christ, and the acceptance of His rule for life and all human relationships." Since the great war there is pronounced dissatisfaction with many teachings of the Koran and the moral ideal presented by Mohammed's character. Great efforts are being made to spiritualize those teachings. Contact with western ideas has made many Moslems realize the defects and weakness of the Koran and "many breaches are appearing in the solid front of Islam." These modern tendencies instead of leading them to a fresh realization of spiritual values are leading the English-educated Moslems to agnosticism and secularism.

Those of us who were born in Moslem society and spent many years of our life there can realize the rude shock the abolition of the Khilafat gave to Moslem India. Islam as distinct from the Khilafat was a thing inconceivable only a few years ago. But the impossible has happened; the Khilafat has disappeared never to come back. The net result is the growth of national consciousness in place of pan-Islamism. It has cut athwart the root of Islamic solidarity and unity. In spite of numerous destructive criticisms against Christianity, "Moslems of all classes are evidencing a tolerance towards the

Christian missionary which is nowhere permitted in the Koran, and was seldom practised a decade ago." This gives the Christian missionary a chance to-day which was unheard of before. In spite of disgraceful literature, circulated by the Lahore Ahmadiyyas, on the life and character of Jesus Christ "the character of Christ does attract the Mohammedan, and is doing so more and more. Many a Moslem when he has placed it fairly alongside of the character of Mohammed, has seen the immeasurable difference. One cannot measure the potential importance of this fact, should the question at issue between the two faiths tend to resolve itself more and more into a conflict between two ethical ideals, as lying at the root of the difference between the two theologies." In the light of the opportunity offered and the aggressive nature of Islam, we must examine ourselves afresh to see if our efforts to evangelize Bengal Moslems have been so far adequate and satisfactory. The facts before us prove that the call to evangelize Moslems has taken a new urgency, and if we fail, the consequence will be serious.

Let us now examine for a moment the question of occupation of the field. It can at once be admitted that a considerable amount of real work is being done in North Bengal by workers, foreign and Indian. Though they have received no specialized training in Islamics, "years of frequent intercourse with Moslems, close observation of their beliefs and practices, and a knowledge of their spoken language have combined to fit them for effective service." But the point to note carefully is that, however sincere their efforts may be, they touch only a fringe of the whole problem. The Conference of Christian Workers among Moslems, 1924, has put it down as their considered opinion that "It is astonishing that Moslem India is in a very real sense an unoccupied field. Little special work for Moslems is carried on, although there are sixty-nine million of them. While there are more than five thousand missionaries in India, the number of those who are specially prepared and set apart for

the evangelization of Moslems is pitifully small." The Survey of Moslem India conducted on behalf of the N. C. C. contains the following sentence, "The need exists, nevertheless, and will continue to exist for a long time to come, of the more specialized type of training, so that we may have, distributed throughout the country, a band of missionaries who shall have made a close study of Arabic and who are competent to follow and provide against new tendencies in modern Moslem thought."

From the numerical point of view, Bengal needs the number of missionaries engaged in active service in Arabia, Persia and Egypt together. But what is the actual situation? Of the five hundred forty-two foreign missionaries working in Bengal, so far as my knowledge goes, not more than one can be said to have come up to the standard. Twenty-five million Moslems and not more than one duly qualified missionary to work among them! Can there be anything more serious and urgent than this? As I have said above, some people are engaged in the work, although their number is far from adequate, and a considerable amount of money is spent; but without due training on the part of workers, what they are trying to do becomes far less effective than it could have been.

Linked up with this question is the question of distribution of available Christian forces in Bengal. There are twenty-eight districts in Bengal, and of them only twelve may be said to have been occupied to some extent. The whole districts of Noakhali containing seventy-nine per cent. Moslem population, Malda containing fifty-two per cent., Dinajpur forty-nine per cent., Cooch-Behar twenty-five per cent., Jalpaiguri twenty-three per cent., Birbhum twenty-five per cent., and Burdwan eighteen per cent., are to all intents and purposes unoccupied. There are again large tracts of land left altogether untouched by Christian workers, e. g., the sub-divisions of Nilphamari and Gaibandha in the district of Rungpur containing sixty-eight per cent. Moslem population; the

sub-divisions of Tangail and Jamalpur in the district of Mymensingh containing seventy-five per cent., large tracts in Pabna, Rajshahi, Dacca, Jessore, Khulna, Barisal and the twenty-four Parganas. "Calcutta in no sense can be said to be occupied. Work among men seems to be very largely neglected. Work among women presents great opportunities which cannot be taken advantage of through lack of workers with a competent knowledge of Urdu." Of the twelve districts that are said to have been occupied, the Christian work spreads over a very limited area and "the staffing of some areas compares very unfavorably with others, and there seems to be no recognized principle of proportioning the number of workers to the density of the local population."

One often hears the remark that there is no need for specially trained workers for the evangelization of Moslems. This might have some point if all our workers were at least ordinarily trained, but there are in almost every department men and women without any training. If to secure efficiency men are given thorough training in secular vocations of life, how can we get on without proper training when we are called upon to deal with the souls of men? The question becomes more urgent when we are to deal with a people who, like ourselves, can claim worship of one God, a religion revealed through a person, an inspired book which is the guide and rule of life, a religion which stands for universality. No one today contests that Islam contains some vital features of religion, although "they may be dimly perceived, neglected or distorted." It is imperative for the Christian worker to have "such thorough training in Islamics as will give him real understanding of the mind and the heart of the Moslems of today in their native environment," and to have clear ideas of those features of the Christian message and experience which are of first importance in the conflict with Islam. Time will not permit me here to deal elaborately with some of those points about which a Christian worker should have no doubt at

all. I shall therefore deal very briefly with one or two points:

1. What is the greatest stumbling block to a Moslem in the Christian faith? Is it not the very person of Jesus Christ, our Lord? Who was He? What significance shall we attach to Him? The Moslems very vehemently oppose the teaching that Christ in any unique sense is divine. The Christian preacher must get to the bottom and discover the root of this objection. The root of it lies in their tenacious belief in the absolute unity of God. Bevan Jones in one of his articles says that "in the main these two factors—the constant assertion of the absolute unity of the Divine Being coupled with the dread of this sin of *shirk* (the offence of associating a partner with God)—are preventing Moslems from entertaining any conception of the divinity of Christ and any explanation of the incarnation." The man who is required to deal with this question must know for himself the psychology of the Jew, "for the Jews of old also strongly resented Christ's own claim to be divine." Mohammed was led to hold fast to this doctrine of the absolute unity of God by Jewish thought, and also by what he saw in the debased Christian community then existing round about him. When the Christian preacher has found out the root of Moslem objection, he will be able to lead him to a proper conception of the divinity of Christ.

2. The absolute unity of God in Islam—What do we really understand by this absolute unity? The Christian preacher must be able to trace the history of its origin. Moslems are proud of the fact that Islam is complete resignation or submission to the will of God. This resignation or submission to the will of God has resulted in fatalism and quietism "in the face of sin and social suffering that is intolerable." This will of God is omnipotence without any reference to holiness or love. Allah, as someone has said, is the pantheism of force. The Christian preacher must realize how non-moral are the notions of will and force in themselves. Canon Gairdner

says, "In fact, thinkers have come more and more to feel that loveless will-force is the contradiction, the very opposite of Christ's revelation of God. The Moslems must be led to enthrone God morally at all costs. God is indeed one, God is indeed almighty. But He who is not holiness and love is not God."

3. What I have said above will, I think, convince you of the need of special training for workers among Moslems. In the selection and preparation for workers among Moslems we need to observe carefully the following points. We must appoint such workers as shall be able to lead people in all matters concerning the welfare of the community. They must not only possess higher academic qualifications, but also deeper and stronger living religious faith. If success is desired, workers of real ability and conviction and full of initiative and resource must at any cost be drawn to the field. "Hospitality and courtesy occupy a large place in Moslem life. The workers who would establish and extend their vital, personal contacts should be attentive to, and observe with scrupulous care, the social usages of their neighbors." "They must master their vernacular language, be familiar with their literature, social customs, religious background, and current thinking, and become thoroughly acquainted with their daily round of activities and interests." Naturally, attention must be directed towards the able convert from Islam because he can easily fulfil many of these requirements.

4. Then comes the question of a training institution. It is evident that the way to secure the highest efficiency in the task of evangelizing Moslems is to improve the means. This being so, it is necessary that there should be a training school located somewhere in North or East Bengal. Until now there is very little provision made for the training of workers. The Christian Council of Bengal and Assam agreed that a school for the training of Indian workers should be conducted at Dacca each year during the college vacation. A very successful ses-

sion was held in 1928; but it was not possible to arrange for the school last year owing to various causes, one being the inability of the Christian Council to help the school financially. A friend has come forward this year with a donation for the school, but it is not yet finally settled if the school can be held, due to the difficulty of securing teachers and accommodation. Unless some definite program is followed, no abiding result can be expected. This shows the necessity that the Missions working in places predominantly Mohammedan should combine, and start a permanent training institution on a union basis.

5. Methods of Evangelism—Space will not permit me here to deal with the varied aspects of the methods of evangelism. I shall refer here to one or two salient features only. Christian Missions to Moslem lands have found literature a great help to the cause of evangelism. Literature can find its way to places where no Christian evangelist can go. "It stimulates thought on religious problems and establishes contact between the preacher and the enquirer." But it is often seen that we do not seem to have grasped the right method of making effective use of literature in evangelistic work. The circulation is mostly done without any plan or program. The colporteur seems to be more concerned with showing an increased sale than with winning souls for Christ. We can, I think, profitably follow what they are doing in Persia in the circulation of literature. Some churches in Persia allocate a large sum of money for free distribution of literature. Volunteer workers carry this on. A tract, say of Goldsack's, is given to an enquiring Moslem. When he has read it he is asked to return it, and another is given to him; and so on, till he has read the whole series. But Christian literature available for distribution in Bengal is inadequate, and there is little effort made for the production of up-to-date, suitable literature. Since the retirement of Goldsack and Takle, the field of Christian literature for Moslems has been left practically unoccupied, and the time has come when the Christian

forces in Bengal should combine to set apart a whole-time literary worker for producing suitable and up-to-date literature for Moslems. It is true that the high rate of illiteracy prevailing among Bengal Moslems is a very great barrier to the use of literature on any extensive scale, but educational institutions, picture-shows, etc., can do much in reaching the Moslems with the Christian message. The thing that appeals most to a Moslem mind is the life of a *darwish.* The rapid progress of Islam in India was not through the sword, but through its saints. The name of Moinuddin Chisti, though he flourished in the thirteenth century, is a byword in every Moslem home in India. Ajmir, the place of his activities and death, is regarded still today as the Kaaba of India, where thousands of Moslem pilgrims from all parts of India congregate annually. Missionary efforts in Bengal are attested by the graves and shrines of saints who spent their life in the propagation of their faith. So to win Bengal for Christ, some of his followers must be prepared to take to the *darwish* life.

6. Newspaper Evangelism—The standard of advance of a community is determined today by the number of newspapers it publishes. The Moslem community in Bengal is regarded rightly as backward in point of education, but in spite of their backwardness they are publishing no less than twenty-one papers from four or five centres in Bengal, and the characteristic feature in most of them is their treatment of religion. Most of them are carrying on with vigor anti-Christian propaganda, and circulating regularly distortions and perversions of Christian truth. To counteract these evil influences, to encourage and give spiritual help to converts from Islam, and to propagate positive Christian truths, the publication of a Christian paper was felt to be a necessity, and some Christian friends of Moslems started in 1928 a paper called the *Moslem-Suhrid,* at a considerable sacrifice. Since then the paper has been gaining in circulation, and it is now serving twenty-four districts in Bengal and twenty-one

outside Bengal. At present the cost of publication is borne by a few lovers of Moslems. Is it too much to ask that this paper be placed on a firmer basis financially?

7. Converts and the duty of the Indigenous Church. It is a general complaint that preaching to Moslems does not result in satisfactory conversion. My impression is that although the number of converts from Islam is not very large, yet it is not altogether negligible; but there is no intercourse nor interchange of thought between them, and this makes them a negligible force in the community. Then we must realize that the dearth of converts from Islam is due to certain factors in Moslem life. A Moslem, whether or not he can understand the nature and character of the God he worships, firmly believes in His existence. Ordinarily Islam allows no free-thinking. Either accept as from God and follow implicitly everything that is in the Koran, or you cannot be a true disciple of Mohammed. This attitude stifles the desire for reading other religious books than one's own. A convert from Islam is subjected to great persecution. Social boycott is the minimum that he expects from his friends and relatives. Then again, the Christian Church is sometimes a real hindrance to a Moslem in accepting Christ. When a Moslem becomes a Christian, he is not always heartily received into the Church. "The brotherhood of Islam, however imperfect, means much to those within. Since this is so, it is obvious that unless we can receive them into a brotherhood that is higher, better, more spiritual, warmer, in a word truer, they will marvel how we have the face to preach to them."

A living Church must be self-propagating. If there be life in the Bengal Church, she cannot shut her eyes to the splendid opportunities offered to her to vindicate her faith in Christ by carrying the Christian message of love and redemption to the millions of Moslems in Bengal.

Budge Budge, India. D. A. CHOWDHURY.

EDUCATING THE ARAB

It implies a good deal of presumption on my part to want to educate the Arab. The longer I live with him, the more I learn from him. Beside his amazing language, my own is a hodge-podge, relatively void of form, order or comeliness. Beside his history as a son of Shem, I am a mere stripling. Spiritually, he walked and talked with God millenniums before my ancestors began to doff the bear-skin or laid aside the war-club. Indeed, in approaching the Arab I have no superiority complex at all. As the years pass, I feel more and more apologetic to him for the way in which I persistently murder his incomparable tongue. In educating the Arab, particularly here in Chaldæa, I am painfully conscious of the fact that I am only giving back to him what in the first instance I received from him: algebra, astronomy, chemistry, law, literature, hydraulics, mystical philosophy and art. I may have improved on all of these, but even some of these subjects are now in such an extraordinary state of flux that others will soon have improved on my presentation thereof in a relatively greater measure, so that I have nothing to boast of. Particularly since the war do I feel diffident about even mentioning culture or civilization to the Arabs.

So why should they give us any hearing at all? Why should they come to our schools, or take any interest in our message? As a matter of fact, and stripped of all verbiage, they come simply because we have something to give them. In our hospitals we heal their sick, through our schools we give them a leg up to employment, in our churches, we, I fear, often make attractive the Christ of the London or New York street. And have we been so

obtuse all along as not to perceive that we have these things to give simply because we have the upper hand politically? And we have the upper hand politically because we have it financially, and we have it financially because we have been so grossly materialistic. If it is Christianity that made us great producing nations, then what made Babylon and Greece and Rome what they were? It requires no logic to prove that this is no argument at all for Christianity, nor does it afford any excuse for presuming to educate the Arab. He may want what I possess, and if I give it to him, he will probably become like me. Centuries ago he had what I then would have wanted. The wheel has just turned around, that is all. So the weary round keeps on, and thus we go into eternity. Now it is my function as a missionary to break that circle, to wreck that squirrel-cage, to go off on a tangent which will eventually bring the Arab and myself into an entirely different orbit.

You cannot have an orbit without having a center, which implies centripetal force enough to overcome and stabilize our centrifugal tendencies. That center is Christ, and as we revolve about Him we shall find ourselves progressing with Him forever and forever.

So my first canon in educating the Arab is this:

Christ must be at the very heart of the curriculum

I personally would not care to spend five minutes of my life in the East teaching in a school where Christ is not made such. I should leave that task to any philanthropic agency which cares to treat the symptom rather than the disease. That secular education can do a lot for the Arab is undoubted. It can teach him hygiene, for example, and thus give his infants a better chance to live, though what to live for would still complicate the problem. It can teach him better business methods, it can widen his horizon of interest, it can oil the machinery of social intercourse, it can raise the standards of living. That it would make him an honest business man does not necessarily follow. Whether by adopting the pattern of

civilization he would become civilized is also not proven. That a greater ease of intercourse makes him a better world citizen is a *non sequitur*. If I take a poor village lad and make him a doctor or a lawyer, I may have stepped up his gear so to speak, but I have also increased his problems, multiplied his needs and helped to make him still more dissatisfied, and either a poor imitator, a merciless rival or a disgruntled enemy of my civilization. None of these objections at all disprove the desirability of educating the Arab any more than they disprove the desirability of educating the European. They simply emphasize that a Christian missionary is contributing nothing whatsoever to the alleviation of the world's woe unless he brings to bear that which he possesses in unique measure. Being chronically short of funds, he cannot, nor should he try, to compete with government agencies. But, being a missionary, he has something which indeed needs not large funds, and sometimes functions better without them. He has a dynamic, namely the living Christ, whom he may project into the welter of the world's despair. With national systems of education beginning to reach higher and higher standards of efficiency, we missionary educators will become more and more rank amateurs unless we capitalize the one element which we alone possess. Now this is all platitude, of course. What indeed is the missionary educator's function if not to present Christ? But it is unfortunately not a platitude to say that Christ must be placed at the very heart of the curriculum, and that making Him so should make the missionary school, whatever its lack of size or equipment, as far superior to a secular or a lame missionary school as an electric current makes a glowing lamp superior to a coil of dead fibre within a glass bottle. To make Christ the heart of the curriculum means:

(1) That the study of Christ be given an inviolable place in the programme.

Any principal of a school who places his mathematics classes, for example, at the end of the day, marks himself

as an amateur in the art of schedule making. And any missionary principal who leaves for the lesson on Christ the fag end of time marks himself an amateur.

(2) Christ should be presented in the vernacular.

When I talk religion with my pupil I am touching the springs of his heart life. It is my primary function to get next to his naked soul, and I cannot do so save through the medium of the language in which he pours out his griefs, his hopes, his yearnings, his fear and even his anger. In other words, I must teach him Christ in the language in which he can utter his last soul's prayer. There is in this method the vast advantage that I myself get away from the stilted phrases of my alien bringing up.

(3) The study of Christ must be as scientifically planned as any other branch of the curriculum.

As an inadequate but honest attempt in that direction, the schedule in our Basrah School of three hundred thirty pupils, is as follows:

For the first year, while the boys are learning to read, they are taught Bible stories, with particular emphasis on memorizing the great classic passages. In particular, the parables and miracles are dramatized. Great rivalry is evoked to take the part of the Good Samaritan, and when the story is modernized by having Moslems, Christians and Jews impersonate the various characters it involves quite a break with tradition to have the young Arab plead to be allowed to take the part of the Good Christian, and vice versa. As soon as the pupils have learned to read simple prose, they read the Gospel of Matthew with a sense of the consecutiveness of the narrative. Further along they learn to look up answers to questions on the Life of Christ in order to familiarize them with the versification. Still further along they study the harmony of the Gospels, by which time they compare favorably with any American Sunday School scholar—of a generation ago. They are then given a six-months' course in the Old Testament; again emphasis is put on memorizing Psalms in particular. Thereupon

they take up the study of the principles of Jesus. In a book of fifty chapters, prepared by myself and especially adapted to the economic, social and religious needs of the Arabs, all the great questions of life and death are discussed, with the solution for them all found in the life and teaching of our Lord. Since He has thus been found to be adequate for every need of the Arab and of every human soul, the last chapter entitled, "What think ye of the Christ?" brings the pupil face to face with the imperativeness of decision. The course then goes on to a study of The Christ of the Indian Road, The Meaning of Prayer and similar books, with frequent forums and papers for discussion. Throughout the course I studiously avoid any mention of Islam, Koran or Mohammed. Any who insist on the discussion of these matters may do so privately at my house. Such as desire to read controversial books are required to bring, and frequently do bring, written permission from parent or guardian. In process of preparation is the Life of Christ patterned after the Shiah Passion Play of Moharram, taking advantage particularly of the redemptive terminology thereof. Bible study is required daily throughout, and is indeed one of the most popular courses.

(4) The aim must be discipleship.

I finished my academic training with a scholastic equipment which falls to the lot of only the few. With my diploma I was handed a complete armory of polished weapons, cold as steel and equally dead. With the lapse of years my resentment has grown that a student could be turned out so totally unfit to go to the Moslem with the message of life. The first ten years of my missionary life I spent in trying to cudgel the Arab into an intellectual assent to my position, than which I believed there could be no other. In those ten years I did learn considerable theology, however, from the clever *mullahs* with whom I tilted. For exploring Allah, what He is and what He is not, you need the Arab in his native tongue, the tongue of the prophets and seers, under the

very stars where his ancestors have for millenniums discussed such things. The next ten years of my missionary life I set my theological books one by one back on their shelves and determined to diagnose what really was the matter with that obstinate Arab who simply refused to bow to my logic. By all the rules of the game and the laws of dialectics he ought to have bowed, but he didn't. It ought to have been very simple: You are a sinner, Christ is the only Saviour, therefore believe and be saved. The little flaw in it all was in the word *Sin*. When a man is color-blind, no amount of argument will teach him to distinguish colors. When a man is sin-blind, no amount of logic will make him see. And then, to my chagrin I own it, I woke up to the simple and stupendous fact of what I was here for: that Christ had not said "Go and make Christians," but "Go and make disciples," disciples of Him, with Him as the teacher and not myself at all, and that my chief, indeed my only, function is to bring the Arabs to Christ's school, hand them over to Him and let Him do the teaching.

Now, to allay any fears or suspicions, I wish to assure my readers that I believe without mental reservation of any sort in the Deity of our Lord and in the Atonement, as such are commonly understood in the Christian Church. But I also wish to observe that, when Peter made his confession, the Lord said: "Blessed art thou, Simon Bar-Jonah, *for flesh and blood hath not revealed it unto thee,*" the implication being that it is not primarily *my* function to convince men of His Deity, and the further implication being that the other disciples had not yet assented to that article of the creed, and yet were not for that reason excluded from the inner circle. One *can* be a disciple, a learner, without a clear-cut conception of His person.

The Samaritan woman was not convinced, or apparently much affected, by the marvelous discourse on the water of life, but by the Lord's knowledge of and interest in her domestic affairs. So it is every angle, every

facet of that Life that I must present. And my emphasis must be discipleship always. Now, of discipleship the crux is not knowledge but obedience, surrender. To be a disciple implies a conflict of wills, and when I have led the Arab to surrender his will to that of Christ, I have made him a disciple.

Does this method work? In my experience it is the only method that does work. It eliminates from the Arab's mind the idea that I am in conflict with him. It represents a constructive purpose rather than a destructive process. God knows we have too long used the slogans of war in our missionary work. The method also gives the school an objective which no Moslem, however pious or fanatical, can object to. It has actually given me a vision of what the new Arab church may become. In the Basrah school, circles of a dozen or more students each, have by their changed lives, their desire for each other's fellowship and their increased spiritual perception evinced the power which can come from Christ alone.

Are they willing to go the whole way and pay the full price of confession? Before answering this, I wish to see every American and English Christian do likewise.

Secondly. The School must be academically adequate

Any wise motor-car designer models his body according to the demands of the engine. It is further only a matter of real discipleship on our part to give only the best. But in a missionary school there can be so much equipment that the personality of the teacher is obscured, and after all it is the teacher who must present Christ. If it is my task to educate the *Arab,* it is obvious that I must not educate him in an environment to which he can never hope to attain after he leaves school. It were folly to teach them all to run Rolls Royce cars, when ninety-eight per cent. of them will never drive anything but a wheel-barrow. As for method, we can learn much from the Occident, but there is also much that the Occident cannot teach us. For example, I have yet to find any book on pedagogy which meets my main problem. My

main problem is indeed not in the six hours while the boy is in school, but in the eighteen hours during which he is not in school, in an environment of polygamy, divorce and low morality. As means to that end, hostels, playground equipment, school gardening and reading-rooms go far toward meeting the need. In brief, the missionary should capitalize that in which government and secular schools, by their own confession, cannot compete with him, namely, the personal influence which he can exert, the lofty motives which inspire him and the development of high character. Christ was satisfied to put His main effort on only twelve. We may profit by His example.

Basrah, Iraq. JOHN VAN ESS.

HAS THE NEAR EAST CHRISTIAN COLLEGE NEW OPPORTUNITIES?

In 1820 the first representatives in the Near East of the modern Protestant missionary movement arrived in Smyrna, which the new Turkish republic calls "Izmir," as it similarly says for Constantinople "Istanbul," and for Angora "Ankara." They found the Near East as it had been for hundreds of years, a medley of races, religions, languages and customs, though the old Ottoman Empire then covered, with the exception of Persia, nearly all the lands we now associate with the somewhat loosely defined term "Near East." These first missionaries, Levi Parsons and Pliny Fisk, and their immediate successors were given, by a wise and far-seeing governing Board at home, very broad instructions. "They were to survey not only the Holy Land, but the surrounding countries and then to put to themselves two main questions, 'What good can be done?' and 'By what means?' " [1]

Various circumstances in most of the Near East have prevented that duplication of effort by competing Boards, and that perpetuating of petty western denominational rivalries and distinctions which has been so unfortunate a factor in some other missionary areas. But throughout the region, in the century and a decade since the first workers arrived, several large Boards, such as the American Board (Congregational) in Turkey and the Balkans; the Presbyterian Board (North) in Syria and Persia; the United Presbyterian Board in Egypt; the British Church Missionary Society in Egypt, Palestine and Persia; the Dutch Reformed Church in Arabia and many smaller missions have developed the customary forms of missionary service, evangelism, publication, medical work

1 Strong, "Story of the American Board," Boston, 1910, p. 80.

and education. And side by side with this has been a fifth form of service, normally an emergency undertaking, but on account of the many upheavals and wars almost a constant need—relief work.

More than half a century ago arose the question which still finds missions divided, "How far shall the educational work be developed, and to what extent is educational work really the function of a general missionary society?" Few missions have entirely neglected education, but the tendency has been for the general missionary societies to push the responsibility for higher education off on other organizations, just as, in the war crisis, they encouraged the organization of a new agency—the Near East Relief—to assume the burden of a work initiated by missionaries and expressing always the Christian philanthropy of the more favored lands.

Hence, in addition to many schools of primary and secondary grade usually supported by general missionary societies in the Near East, we have a group of colleges, practically all of which are a direct outgrowth of the work of the general missionary societies, but many of them no longer directed by or subsidized by any general Board, and practically all of them which do receive Mission subsidy, compelled to look outside the Mission for an increasingly large share of their growing financial needs.

The word "College" has a somewhat different meaning in Europe than in America, and in the Near East it is somewhat loosely used. There are, however, in the Near East, at least a dozen institutions of American origin bearing the name "College" or the more ambitious title "University" which by reason of their achievements, standards, equipment, leadership and policy, are worthy of inclusion in the group one thinks of when the "American Colleges" are mentioned. Oldest, most richly endowed and best known are, of course, Robert College, Constantinople, and the American University, Beirut, each with invested funds of about four million dollars

and both doing professional university grade work. Associated with these two pioneers in the Near East College Association are four other independent institutions, Constantinople Woman's, International at Smyrna, Sofia in Bulgaria, and Athens in Greece, the latter a young but very vigorous joint effort, with cooperating American and Greek Boards. In addition to these, the ten-year-old Cairo (American) University is also independent. Among the colleges still somewhat closely related to Mission Boards may be mentioned in Greece, Anatolia at Salonika, and Junior College for Women at Athens; in Syria the very significant Aleppo (formerly Central Turkey at Aintab) College closely affiliated with the Armenian Evangelical Churches, and the New Woman's College of the Presbyterian Mission in Beirut, in close cooperation with the American University; in Egypt, Assiut College, one of the strongest in the whole area, and the Woman's College, Cairo, both responsible to the United Presbyterian Mission; and in Persia the rapidly developing Teheran College.

The whole area in which these colleges are established has been tremendously changed by the war and the post-war developments. In ancient times these lands were in the heart of civilization. Then for centuries they seemed to lie asleep, untouched by the passing currents of modern life. But in the war, country boys from the most distant hamlets fought in a dozen battle fronts. With the stories they brought back of strange adventures came the auto bus, making travel easier than since Roman times, and tractors to tear up the turf by the side of primitive plows from Abraham's day. In many a Balkan or Bedouin village today is heard the hum of an aeroplane connecting London and India. And these physical changes are paralleled by equally astonishing social, political and mental changes.

During this period, Greece and Turkey have become republics; Palestine, Syria and Irak mandates; Bulgaria and Persia have new kings; and Egypt has successfully

pressed for more and more of the rights of a fully independent state. And everywhere the new spirit of nationalism, with almost the force of a new religion, has seized the imagination and governed the policies of these newly self-conscious peoples. The old capitulations, whereby foreigners enjoyed exceptional privileges, have gone or are going. State systems of schools are rapidly developing. There is a growing tendency, particularly marked in Turkey, to separate church and state. And while the other Islamic countries have not whole-heartedly accepted all the reforms which Turkey's remarkably able leader Mustafa Kemal Pasha has put into force from Angora, "the acids of modernity" are working into the very heart of the social life, and the political, economic and religious thinking of the entire area.

And whereas previous to 1914 the American and other foreign schools in this area operated with practically no effective governmental control or supervision, everywhere administrators have had to recognize new rules and requirements, which generally tend to bring the schools into closer relation to national systems of education, and toward making them increasingly secular in their emphasis.

In view of the more serious limitations to which foreign institutions have had to adjust themselves, in China particularly, and of the changing world situation everywhere, one may well address himself to the question "Has the Near East Christian College new opportunities?" While fully recognizing the changes mentioned, the administrators and friends of the colleges in the Near East believe that these institutions are facing today and in the immediate future an increasingly large opportunity to influence for good those countries from which they draw their students.

First of all, the colleges are now receiving larger numbers of students from the ruling races of many lands. This has not always been so. Moslems were long dubious about sending their children to foreign schools. Till 1908

it was illegal in Turkey to do so. Further, when the colleges were smaller, less adequately supported and more narrow in their outlook, they did not make the appeal they do today. But from Bulgaria and Greece on the west, where the splendid new plants at Sofia and Athens can accept only a highly selected fraction of the many well-trained applicants, through Turkey, where in Constantinople more than fifty and in Smyrna more than ninety per cent. of the students are Moslems, to Beirut, with nobles and royalty from Persia, Irak, Egypt and Ethopia sending their sons to the university, to Cairo with the classes crowded by sons of wealthy land owners, and to Persia where the highest families patronize Teheran College, one hears the same story; everywhere sons and daughters of the most influential people, government, religious, commercial and literary leaders are coming in large numbers to the American colleges. This is a fact of the greatest significance.

One would not question the value of the pioneer service nobly rendered by the institutions in the earlier days when most of their students were members of the minority races, necessarily having little promise of effective leadership in lands where political power was denied them. The force of circumstances has scattered hundreds of the early graduates to distant lands, and for long the educated leader of the minority groups in Turkey was almost compelled to seek a career abroad. But now the great majority of the students are members of races and groups whose future is in the land of their birth and who can contribute their best directly to the progress of the Near East.

Second, the American colleges are exponents no longer of a hated "western culture" suspected by the leaders and by the rank and file of the people among whom they work. The East has turned its face westward. The Near East eagerly adopts western science and efficiency, and in all but organized religion is tremendously impressed by the western approach to life. And a Near

East, no longer grudgingly but eagerly, almost passionately now seeking what the West has to teach, finds the American college peculiarly suited to mediate the best of the West. The East does not exactly understand why the colleges are in its midst, but it does appreciate that they come with friendliness and a desire to help. And many a perplexed parent, far more confused by the rapid changes in the Near East than are our American parents troubled over the swing at home away from Victorian standards, looks to the American college as the safest interpreter of western standards and the wisest protector to Near East youth.

Third, the improved standards and facilities command respect. Time was when the local schools were so utterly inadequate that anything the westerner offered was far better than any other agency gave, and standards now recognized as low, were acceptable. This again, is no criticism of the very notable work done by the pioneers with limited resources in the face of heavy odds. But the colleges today have recognized the need for higher standards. Several of them have buildings, equipment and income of which many strong colleges at home might be envious. When, for example, the Rockefeller interests, after an exhaustive survey, gave a million dollars to strengthen the medical work at Beirut, standards cannot be lightly dismissed. Graduates of several Near East colleges receive diplomas and degrees valued at par by American graduate schools. Many a Near East B.A. has earned his M.A. or Ph.D. side by side and in the same period of study with graduates of the best colleges in America.

Fourth, the colleges have an enlarged opportunity through their close contact with educational and other leaders in the lands they serve. This, again, is a new opportunity. When the governments had no schools worthy the name, obviously anything an American educator could do to raise general standards was indirect. But now every Near East land is busily engaged in devel-

oping a modern system of education under state control. The obstacles in poor, war-impoverished, largely illiterate lands are stupendous. But the men and women who are undertaking it have almost a missionary passion. They welcome the help the American schools, in various ways, can give. They eagerly welcome graduates to important positions. They frankly ask the American colleges to try experiments impossible in state systems which, if successful, can be taken over. And as at home, so abroad, private colleges have a freedom, a continuity of leadership, and a release from petty and local difficulties which unfortunately in so many places limit public institutions.

And in the fifth place, the American colleges have a greatly increased influence and opportunity because they have increasingly adjusted themselves to the spirit of the new Near East. It has not been easy for administrators who had been entirely free from any effective government regulation to submit to inspection and a considerable degree of control by newly conscious governments. For colleges founded with a definite religious basis and manned by men and women profoundly convinced of the constructive force of the finest religious idealism to be put, as has been necessary in Turkey, on a more secular basis, seemed to some the denial of long cherished ideals. But to the credit of the new rulers of the Near East, the restrictions placed upon the schools have been in general reasonable and directed toward ends which are understandable and, from the point of view of the governments concerned, necessary and wise. By the sincere acceptance of these regulations, the colleges have demonstrated what in old days was seriously doubted, that is, their honest desire to help. For a long time, Moslems, for example, hardly believed that Christians honestly desired to help them. But when from fifty to ninety per cent. of the students are Moslems, when local teachers are given increasing responsibilities, when college officials work in close relation with government officials, and forgetting

there ever were capitulations and special privileges, accept the new conditions, then the colleges are increasingly regarded as really existing to share with the Near East the skill and idealism of the West. The world is learning that as in government, so in religion, imperialism is a spent force. To go back to the old capitulatory régime, and to the requirement of compulsory religious instruction, which non-Christian students resent, would be backward steps, were they possible in lands where the new regulations have been in force. Long ago the Master said that in losing his life one would gain it. And in losing something of their former freedom, and giving up practices which may have served well in an earlier day, the colleges can enter into the deeper life and service of the lands where they are situated. Increasingly the colleges and their administrators share the life of the Near East, and as they do so, their opportunities increase.

For more than sixty years the oldest of these colleges have successfully functioned through the ups and downs of the changing Near Eastern life. They represent today one of the most efficient and far-reaching means whereby the Christian idealism of the West may share with the awakening East its richest gifts. Christianity is full of examples, from the day Peter was reluctantly taught by the Spirit that all things are clean, to our own day, that new opportunities and larger service ever await the eager disciple. And in the Near Eastern Colleges today we are seeing how, through limitations which were at first irksome, and through circumstances not chosen but sincerely accepted, doors of opportunity and service are opened wide.

So long as these colleges can serve the lands in which they are situated with sincere and contagious good will, so long as they are manned by men and women, foreign and native, who count it a high privilege to live and work in the Master's spirit in the Near East with its eager and awakening young people, and so long as they seek honestly and in a friendly way to understand and comply

with the conditions necessary to prevent the abuse of hospitality granted to foreigners, we may expect to see an increasingly large opportunity and a steadily increasing service. As more and more of their graduates assume their places in the life of the communities and nations, the colleges can increasingly look to them for direction and for the leadership now largely in the hands of Americans; and just as the western colleges, founded originally by the idealistic leaders from the East, and long supported largely by funds and teachers from the older communities, now look to their own graduates and neighbors for support, so we may expect these American colleges to become increasingly indigenous and dependent upon their graduates, and increasingly a force for the highest service.

Izmir (Smyrna), Turkey. CASS ARTHUR REED.

THE STUDENTS OF NEW PERSIA

Probably nowhere else in the world are young men of the student group in a more confusing and difficult intellectual situation with regard to religious belief and practice than the young men of Persia. They are confronted not only with a series of dilemmas with which youth everywhere is faced as a result of changes in modern civilization, but also with a great deal of confusion as a result of the peculiar intellectual and religious environment of Shiah Islam, the religion of their country.

In the first place, they are intellectually unprepared for the problems arising from the contact of science and religion. Islam, their national religion, is altogether out of adjustment with the forces and factors that make up modern civilization. The development of philosophy and religion in Persia stopped several centuries ago, and excepting a few scholars here and there, none in this country are aware of the more recent developments in these fields. The result is that the new scientific theories, which are being imported into the school curriculums by the Persian government, are in such thorough disagreement with the religious beliefs and practices commonly known in Persia that even the most spiritually minded are entirely unprepared for the intellectual clash between these new theories and their old religion.

Nor is the situation helped by the fact that the new knowledge of science is almost purely theoretical in emphasis, and not at all practical. Without an opportunity for real scientific investigation and practical application, the student is absorbed in a process of piling theory upon theory, until not only do his older adjust-

ments with life become confused, but this new maze of knowledge, unrelated to life, also adds to the confusion.

New as the scientific age of the West still is, it is yet old enough to have had an opportunity to test theories and discard those which seemed clearly out of harmony with scientific methods and the experiences of life. There has been time to see some of the limits of the scientific method, to recognize that while all the disagreements of science and religion have not been explained, some have been, and there is hope that others will be; and finally, there has been time to comprehend some of the values of deep religious faith, so that in the dilemma which frequently confronts the student of the West he has some considerable data on which to base his religious convictions. Without digressing further, it is enough to say that the student of the West has the background for working out a virile religious faith which is denied the young men of Persia.

A second cause for confusion on matters of religion in the minds of the youth of Persia is the indifference toward religion which characterizes the older generation. This is not a new condition, and therefore not a result of the more recent impacts of Western civilization on this ancient empire. It is something which is inherent in Shiah Islam, possibly due to the fact that neither in intellect nor civilization has the Persian ever been a true Moslem. He is a Moslem because at the time of the rise of Islam there was not enough virility left in the nation to withstand the onsets of the new Moslem power; he thus became a Moslem by force, or at least by force of circumstances, and has never been a Moslem at heart. An article on Shiah Islam, written more than thirty-five years ago for the Encyclopedia Brittanica and published in the edition of 1898, has the following:

> In Persia—the praise of religion is always on men's lips, but the inner conviction is that it is all a mockery. The clergy laugh inwardly at their own functions; the educated classes either believe nothing at all or hold secretly to a Sufi pantheism. Sadi and Hafiz are much more to them than the Koran. . . .

This attitude, which we have called indifference, is evidenced in the attitude of the new government toward Islam as the state religion. According to the law of the land, Islam is the state religion, and yet many recent government regulations have so altered and handicapped the observances of their religion that the stranger is always somewhat surprised to learn that there is a state religion in Persia. The new laws governing men's clothing have shorn the clergy of their former powers, because great numbers of them have been unfrocked, with the result that their influence over the common people is decidedly diminished. Regulations against outcries in the streets have eliminated the call to prayer, and in this way an almost universal custom has been removed. Numerous regulations limiting the celebrations of the death of Hasan and Hosein have taken much from the zest of these great anniversaries.

Of course, these laws have been passed in the cause of political and social progress, and the Westerner, who understands the background and import of them, will hardly see anything but good in it all, but their operation none the less indicates an attitude of indifference toward the Moslem religion on the part of those who are nominally its defenders. This attitude is further evidenced in the fact that hardly a voice has been raised in opposition to any of these new rules, and where the clergy have dared to oppose, they have been laughed out of court.

Such, in brief, is the intellectual confusion in which the young man finds himself with regard to his religious beliefs, and those who can be of assistance to him in this situation are all too few. Confronted with apparently insuperable difficulties between his old religious faith and "progress" on the one hand, and, on the other, religious indifference or hypocrisy from those who might help, his religious and moral condition is a real problem, not only for himself, but for the future of Persia.

The results among students are those which, under the

circumstances, might be expected. Many are indifferent to all religion, and not religion only, but toward the other cultural subjects of philosophy and even literature. These studies, like the white-turbaned leaders who devoted themselves to them, belong to an impractical and unscientific past, according to the present majority attitude. The enrollment in the government high schools, where a choice between the "scientific" and "literary" courses is offered, is five to one in favor of the "scientific" course. It so happens that the scientific course of the senior high school is practically devoid of literature, philosophy, or religion, and as the name implies it is almost purely scientific. Naturally, many who enroll in this course have no thought as to what the term "scientific" implies, and conference with some who have not been able to make progress with these new studies reveals that the choice was made on the command of a parent or guardian who had not the remotest conception of anything scientific in the commonly accepted sense of the term.

This is not said in depreciation of the valiant efforts which the Persian government is making to improve the standards of its national education, but simply to indicate the attitude that has gotten abroad among students and parents toward certain lines of thought and activity. This present attitude is a far cry from the day when every Persian was a poet and had little hesitancy in offering his lines to any audience.

Some of those students who are dissatisfied with the present religious outlook, and who cannot be happy with mere theories of chemistry and physics, are looking for a revival of the best of their old religion. They are being given some assistance from the Ahmadiyah movement, but unfortunately for this "revival," it has not attracted as yet the type who are likely to make the cause popular among their fellow students.

To many others, and their number is increasing, the gospel of Christ is making its ringing appeal, and they

are responding to its challenge to new personal and civic loyalties.

But even the Christian gospel does not bring an end to the dilemma, as the Christian students of Persia recognize the indifference and hypocrisy which is to be found in the midst of Western Christianity. One of them, whose first contact with Western Christianity *en masse* was in the midst of a large foreign commercial community within the boundaries of Persia, wrote of his first impressions of their Christianity. And yet this young Christian has given himself in such loyalty that, in the busy commercial life of this British and Moslem community, he has found the time to gather around him eighteen or twenty young men who are meeting at least once a week to share their new experience in Christ. There is no missionary present to spur on this activity, simply the challenge of the Master to youth. For many, He alone has the answer to the present dilemma and religious uncertainty of Young Persia.

Teheran, Persia. WALTER A. GROVES.

THE INFLUENCE OF MODERN TURKISH LITERATURE UPON TURKISH WESTERNIZATION

One of the things which lies behind the present amazing Turkish Westernization is the influence of her literary group. When any large mass of population makes as fundamental a change as Turkey has made these last decades, the movement must have been grounded in a great deal of educational work. To the casual outsider it may seem as though the Turkish Revolution burst suddenly with no preparation. Such, however, was not the case. There are a number of sources which have fed this ferment of new ideas. Of these, perhaps the most important has been the influence of Turkish literary leadership.

The classical Turkish literature was based on Persian models, and was Oriental and Islamic in thought and form. It was artificial, it was alien, it did not even follow the native Turkish rhythms. It was composed almost entirely of poetry, and made no use of the play or novel. This type of literature held complete sway over the Turkish mind until approximately 1800. Aside from this Persian form, there was a folk literature which was almost purely Turkish, but even it was oriental in concept.

The first man to turn to the West and to bring in some of the strange new ideas of the French Revolution was Shinasi Effendi (1826–1871). Associated with him were Ziya Pasha (1829–1880), and the great figure of Namuk Kemal (1840–1888). These men all knew French, visited Europe, and discovered European literature. They found it much better adapted to the Turkish point of view than were the classical forms of the past, and they entirely

abandoned the older forms. They began to imitate European literature, and introduced the novel and the play, but more important still, European ideas.

The old literature was so full of Arabic and Persian words that the average man could not read it. These writers discovered that European writers wrote the same language that they talked, and so, applying the same principle to Turkish, they began the movement to abolish the Arabic and Persian elements. This movement has not yet reached its completion, but it has resulted in making Turkish much simpler for the common people and for foreigners, and it has succeeded in reducing the Persian and Arabic elements to a minimum. The *Tasviri Efkiar,* published by Shinasi Effendi, was the first real newspaper, and was most influential in advancing the new movement.

These Turkish literary leaders also discovered in Europe the ideas of nationalism, and Namuk Kemal Bey was the first great prophet of nationalism as well as the prophet of freedom. His paper "Hurriyet" (Liberty) was the first exponent of democratic ideas. His play on patriotic ideals, named "Silistria," brought him such popular demonstrations that it was apparent the people loved him more than they did the Sultan. This frightened the reactionaries in power, and Kemal was sent to an Ægean island, at first as a government official, but, as his influence increased, he was made a prisoner in an old castle. Some of his best writings came, however, from this period of imprisonment. Namuk Kemal died in middle life, still an exile, his death being caused, doubtless, by the suffering he had undergone on behalf of his cause. He wrote plays, articles and novels as well as some poetry. He was a great man of wide versatility. It is to be hoped that some scholar will make a thorough study of his life, and bring his ideals and biography before the English reading public.

The name of Ziya Gök Alp (d. 1925) ranks next among men behind the nationalist movement. He not

only discovered nationalism and made it his creed, but he also discovered the French sociologist Durkheim, and gave the Turkish educational leaders Durkheim's materialistic sociological theory, with which Turkey is today endeavoring to set up a new state. Ziya Gök Alp published various books, including "Turk Medeniyeti Tarihi" (History of Turkish Civilization), and "Turkçülük Esaslari" (Fundamentals of Turkism); also, he wrote stories carrying his ideas, and published magazines. He was in the forefront for purifying the Turkish language. The result of all this has been that the language has changed so rapidly that Turks read only present-day writers, and writers who were contemporary with Shakespeare are never read. For that matter, neither are writers who were contemporary with John Stuart Mill or Emerson. For example, Halid Ziya Bey (1866–), considered the father of Turkish fiction, is still living, but his language and his style are so different from that used today that very few people ever read his books. The consequence is, of course, that the minds of Turkish youth are fed entirely upon their modern literature, and they are entirely cut off from their conservative heritage of the past. For that reason, the authors whom we shall now survey have a greater importance than they would have in a country whose language had been changing very slowly.

Although fiction was an unknown form of Turkish writing until the time of Namuk Kemal, at the present time it is the chief form used. The most famous novelists are Huseyn Rahmi, Halidé Edib, Yakup Kadri, and Reshat Nuri. Of these the most read is Huseyin Rahmi, since he is essentially a writer for the common people. He is a realist, and gives vivid descriptions of life among the lower classes, showing their vices as well as their virtues. He has written more than twenty-five volumes, and though an old man, is still writing.

Halidé Edib, the only woman novelist, is the most powerful writer of the group, and she is still writing.

She is the only Turkish writer known to the English reading public. She has four or five volumes in English, of which her latest, "Turkey Faces West" gives an excellent summary of present-day Turkey. Halidé Edib is a graduate of the American College for Girls in Constantinople, known as Constantinople Woman's College; in fact she was its first Turkish graduate. Her contact with the West was Anglo-Saxon rather than French, and her writing shows this influence. Probably because she was educated so largely in the English language, she is reputed to make many grammatical mistakes in her Turkish works, but she is able to put a great deal of passion into her writing in a way that appeals to the Turkish taste. An interesting thing about her writing is that her stories are generally built around women rather than men. Her best Turkish works are considered to be "Kalp Ağrisi" (Heart Ache) and "Zeynonin Oğlu" (Zeno's Son).

Yakup Kadri is the outstanding master of Turkish prose. It is interesting that Yakup Kadri claims to have developed his style from reading the Bible, and he has written on a number of biblical themes such as "Sodom ve Gamore" (Sodom and Gomorrah) and "Rahmet" (Compassion). He has also drawn from old Turkish legend, and loves the symbolic and mystical type of expression. Yakup Kadri is still in the prime of life, and is now a member of the Grand National Assembly.

Reshat Nuri, another contemporary, is considered by the Turks to be their most famous writer. None of his material has ever been put into English, but it is to be hoped some day some of his work will be translated. Everyone reads his works, and he has had a tremendous influence in present-day Turkey. His greatest novel, which is also considered the greatest modern Turkish novel, "Chali Kuşu" is the story of a Turkish girl who was educated in a French mission school. She is appointed as a teacher to a conservative Anatolian village, and the story is a tale of her adventures in that village and

in other places where she taught, bringing out vividly the contrast between her very modern point of view and that of the conservative folk among whom she finds herself. The book also incidentally pays a high tribute to the teaching profession, and says a good word for the French sisters who educated Chali Kuşu. Reshat Nuri has a vivid power of description and his works carry action on every page. He does not stop to philosophize in order to get his ideas across, but rather propagates them by the vivid action of his characters. He has written a number of short stories, as well as being prolific in novel writing.

Modern Turkish literature is poor in dramatics. There are but few works, and they not important. This is due to the fact that it takes large and prosperous cities to support the theatrical world, and though Turkey has a number of medium-sized cities, the poverty of the country has made it impossible for her dramatic life to flourish. At present the vaudeville and comedy are the chief forms. Some of the writers previously mentioned have attempted a number of plays, but none of them has had any great influence in the country at large. The man who has been the most successful with this form of writing is Abdulhak Hamid Bey (1851–).

The short story, however, has been very popular in Turkey with her host of magazines, most of which run for a time and then pass away during some period of war or other emergency. These magazines have, however, played a great part in bringing in new ideas, and at a period when the censorship made impossible the direct discussion of social problems, the short story was a great medium for evading the censor. Omer Seyfettin (1884–1919) is considered to be the founder of the modern short story in pure Turkish. He was among the group who fought for a purified Turkish language. His writings are almost devoid of the Persian and Arabic elements, so that his style is simple and clear. Unfortunately he died when he was only thirty-five years old.

Another outstanding personality among the short

story writers is Refik Halit. His special strength lies in his ability to make vivid descriptions of Anatolian life, and in his book of short stories, "Memleket Hikâylari" (Stories of the Country) one gets a very vivid picture of every day village life in Asia Minor.

The old classic Turkish literature was almost entirely poetic in form, so the Turks have almost as strong a poetical tradition as have the Japanese. The average Turkish boy or girl is much more interested in poetry than is the average American student, and sooner or later everyone aspires to produce a collection of poems. This has resulted in a great wealth of Turkish poetry of the new school, and one could mention a host of rising young poets who have played their part in the stirring events of recent years. However, it will suffice to mention only a few. Tewfik Fikret (1870–1910) was the outstanding poet of the generation just past, and his works were read by every educated person in the country. For many years he was the head of the Turkish Department of Robert College. However, in the few decades that have passed since he was writing, the vocabulary has changed to such an extent that Tewfik Fikret's poems are difficult to follow, and tomorrow he will be forgotten.

Among the present-day writers Mehmet Akif is interesting in that he is author of the present national anthem of Turkey, the Istiklal march. He was stirred by the new Turkish movements, and from that came the poem which has been adopted as the national hymn. His other poems are mostly on the life of the common people, or descriptions of places in and around Istanbul.

Another interesting man is Riza Tevfik, a philosopher and linguist, speaking eight languages. He has recently been in America lecturing, and was given a warm reception in several universities. Riza Tevfik is really an outstanding man, who gives everyone that meets him the impression of a great mind. He has revived the old folk literature of Turkey, which had been forgotten during the dominance of the Persianized artificial forms of

classical Turkish literature. In his imitations of this folk literature he has written a group of poems which have been read by the common village folk, and admired by them. In this way he has been able to carry his message directly to the peasant classes who are generally untouched by other writers.

There are various schools of poetry today and a group of followers for each outstanding poet. The free verse movement has also invaded Turkey, coming in by way of Moscow.

However, we need mention only two from among all the host of present-day writers, Faruk Nafiz and Yaha Kemal. Faruk Nafiz has been most prolific in his writing, and gives every promise of producing many new volumes in the future. His best known works are "Suda Halkaler" (Rings on Water) and "Çoban Çesmesi" (The Shepherds' Fountain). One of his chief themes is the natural beauty of the hills and valleys of Anatolia. Other subjects of which he writes much are love and the joys, sorrows and misfortunes of his people. He has a very individual style, and is loved by everyone, old and young. He is now teaching literature in Ankara, the new capital. Yaha Kemal has not written much, but his quality is considered to be very superior. He has not only written for the Revolution but has taken an active part in it, and now holds a political post.

We have said enough to bring out the fact that Turkey has a very active literary leadership, and anyone who has studied the events leading up to the Kemalist revolution realizes that the political leaders have crystallized into action the ideals expressed by these poets and novelists. Since the influence of the present-day writers is all thrown on the side of adopting Western methods, one can feel sure that the movement toward westernization and Europeanization will go forward in Turkey to complete realization.

A Turkish Student.

CURRENT TOPICS

Moslem Publications in Chinese

The Ahmadiyya section of Islam is making strenuous efforts to gain a footing in China. They already have missions in England (Woking), Germany, America, Java and Persia, and China has attracted them for some years past. The head of the Lahore party is Maulavi Muhammad Ali, a brilliant writer, who has translated the Koran into English, with copious Notes. Some time ago I received from Hongkong two booklets, being translations into Chinese from English productions of Ahmidiyyan writers. Lately three more books have reached me, this time from Peiping, published by what is called the "Searching Academy." The titles are "Islam, the Religion of Humanity" and "The Islamic Institution of Prayer," both by Muhammad Ali; and "The Muslim Catechism," by Mohammad Manzur Ilahi. These are printed on good paper, and with the new-style horizontal type, reading from left to right. They are, however, merely translations, often of a very literal kind, and are disappointing to those who would like to see good Chinese Moslem apologists giving us of their best. A few brief notes may be of interest.

Islam, the Religion of Humanity. This has an introduction by Lord Headley, a convert to Islam, who, among other things, makes the statement that "the position of women in Moslem lands is much better than it is in Christian lands." The book itself contrasts Islam with Christianity, always to the advantage of the former.

The Islamic Institution of Prayer. In this book it is said that Islam is not like Judaism and Christianity, "having one special day in the week for prayer and no work, and the other six days for work and no prayer"! The Moslem prays *every* day. The five prayers are given, and the Fātiha—first sura of the Koran—is set forth as an example of prayer. This sura is given in five different translations into Chinese, as well as Muhammad Ali's version in English. There are several pages of Arabic. In the Appendix it is said that "Islam entered China 'nearly more' than 1400 years" ago, which would be before Mohammed was born. The number of Chinese believers is said to be "several millions or several tens of millions," which is delightfully vague.

The Muslim Catechism. This has a preface in which it is admitted that the Ahmadiyya Movement is criticised by some Chinese Moslems. It goes on to say that the movement is making great progress; there are in England over 600 adherents, and in Germany more than fifty. It is intended soon to go to Africa to oppose the progress of Christianity there, and the same in other countries. Much literature is being distributed.

The translator adds a note saying that he must apologize to Christian readers because in this book there are some things which oppose

them; but, in the first place, he could not alter the original, and secondly, in very many parts of the world Christianity is the tool of imperialism, by which the weak suffer all kinds of exploitation and oppression. So when considering the happiness and welfare of the great majority, we can have no sympathy with Christianity.

The catechism itself says some interesting things, among them being that Islam is the religion of Peace. Also that the use of the term "Heavenly Father" is a mistake of "idolators." An incarnate God cannot be a pattern to man, any more than a man can be a pattern to a horse or a dog, as they are entirely different. Incarnation is an idolatrous doctrine.

The Koran is an eternally unchanging book; it is not a book of laws or miracles, or religious history; but it sets forth the attributes of God. Mohammed prayed for the forgiveness of his enemies, while other prophets, such as Moses, prayed for their destruction. Mohammed could conquer and win over his enemies, and also secure concord among his wives and children, and so be a pattern to men. Jesus never overcame his enemies nor won them, and he had no wives or children, so could not be a pattern for liberal and harmonious life. It is said that according to the Koran, Mohammed was without sin (53:2-5). Prophets have arisen in all countries, and at all periods, and they were all sinless, so that they might be examples to mankind. With regard to predestination, it is said that every man has free-will and his own choice of action.

No other religion clearly reveals the facts of the future life as Islam does. Christianity speaks of body and spirit together having weeping and wailing and gnashing of teeth in everlasting fire, as punishment for the wicked, and eternal happiness in heaven for the good; but it does not clearly explain about these. According to Islam, hell is a reforming purgatory and not endless punishment. Paradise is a continuation of the present life; happiness and pain will be spiritual, and descriptions are to be understood spiritually. This is evidently an attempt to explain away the literal and sensuous description of the paradise of the Koran.

It is said that all men are equal in Islam, and the women have the same kind of power and rights with the men.

From the internal evidences of these three books as published, I am led to doubt if the translator is an orthodox Moslem or has close acquaintance with the literature and terminology of Chinese Islam. The books are, however, issued by the well-known Chinese-Islamic Book Co. at Peiping.

Shanghai. ISAAC MASON.

Arabic Newspapers and Mission Work in Syria

As to unfriendly or hostile articles in the Syrian newspapers, we can report a much better situation for these two years than for the previous period. No thorough and regular examination of papers for this purpose has been made, but the consensus of opinion of a number of Syrians who would know is that there has been virtually none. On the other hand, in at least two cases there has been friendliness.

(1) The new work being carried on in the Burj Mission—a work of education and literature distribution and rescue in the vice district of

Beirut—has had a very friendly press, both Christian and Moslem. It is true that it is not a direct form of Mission work, and is interdenominational and international, and yet it is known that the work originated and is mainly carried on by missionaries.

(2) The second case is more striking. There occurred a few months ago a very interesting and unusual evidence of a real understanding and defense of the Christian missionary from a very prominent Moslem, prominent in politics and in literature, for he is considered to be one of the best Syrian writers. It is interesting also that he is one of the Druse-Moslems from Lebanon. It is interesting too that this incident joins together Egypt, Iraq and Syria. The Amir Shakib Arslan, a Syrian name known all through the Near East, published an article in *Al Fatah,* an Egyptian paper as I understand, explaining the sincerity of purpose and non-political character of missionaries, and calling his fellow Moslems to something of the same kind of missionary spirit. This article was then copied by *The Echo of the Times,* a Moslem daily in Baghdad. Our *Neshra* editor called my attention to the article, and we printed the major part of it in the *Neshra* January 1st last. Let me quote from it. "It has seemed good to many Moslems whenever propagandists of the Gospel appear in any corner of the Moslem lands to say—this is all machinations for the purpose of colonizing. I have always been and still am against this idea. The clergymen and the monks and those who invite to Christianity, who risk their lives for its sake in the farthest lands, despising killing, or death from cholera, or sleeping sickness, accepting gladly in its course a rough life and separation from their people and homes and other things that are dear to a man, do not endure all these hardships and do not expose themselves to all these dangers for the sake of worldly aims, but rather for otherworldly purposes purely. They desire, according to their thought, to guide the rest of mankind into the right way.

"Truly I respect these groups of Catholics and Protestants with all respect, and I hope that there may be in Islam some to undertake one ten-thousandth of what these undertake of sacrifice in such a course.

"It is true that perhaps there are among these thousands of preachers single individuals who do not harbor within themselves a purely spiritual mindedness, but it is only what happens in any group, that some individuals are exceptions to the rule. The great mass of them go to all parts of the world and risk dangers and strive day and night to spread their religion and their intelligence without expecting reward or thanks."

P. E.

Moslem Education in India

Commenting on the aloofness of Indian Moslems from the general scheme of secular education, *The Times Educational Supplement* draws attention to the section of the last annual report on education in India devoted to a survey of the position in the Moslem community. In 1922–23 the number of Moslem scholars under instruction in British India was 2,100,000. In 1928 (the year of the last report) the number was over 3,000,000. Thus, in six years the percentage of pupils to the Moslem population rose from 3.6 to 5.0. *The Times* continues:—

> This increase has gone far to break down the long-standing disparity between Hindu and Moslem utilization of educational facilities. Taking

the entire population (including, of course, Animistic and other tribes, among whom there is scarcely any educational provision) the percentage of scholars to the population is 7.7 in the case of boys and 1.66 in that of girls. The Mohammedan proportion now for the first time is above the general average, being 8.0 and 1.8 respectively.

It is important to note, however, that the vast majority of Mohammedan pupils are reading in the elementary classes, and that the community is still backward in higher education. The Director of Instruction in Bengal writes that action is obviously necessary in the direction of encouraging Mohammedan boys to remain at school in the top four classes of high schools, so that more Mohammedans may be available year after year for passing on to increase the all too small number of Moslem students in colleges.

In the discussions between Hindu and Moslem delegates at the Round Table Conference, the Aga Khan referred to this relative backwardness, and appealed to the Hindu representatives of Bengal to bear in mind that only in the numerical sense were the Moslems in a majority in the province. From other points of view, they fell far behind the Bengali Hindus.

Islam in Bulgaria

The striking map given above appeared in *Orient im Bild,* the official organ of the German Orient Mission. In the text that accompanies the map E. M. Hoppe of Sofia states that there are 800,000 Turks in Bulgaria. The general distribution is shown on the map. An article on Islam in Southeastern Europe appeared in the MOSLEM WORLD for October, 1927.

Christian Literature in Persia from 1925 to 1931

It is only during the past six years that a missionary has been definitely assigned for part-time service to direct Christian literature work in Persia, and for that reason the production and distribution of litera-

ture has made rapid progress during this period. Many years ago the Church Missionary Society, at work in the south of Persia, produced a number of books and tracts in Persian, largely through Dr. W. St. Clair Tisdall, and in the Presbyterian Mission in the north Dr. J. L. Potter and Rev. J. W. Hawkes had produced several important books, but for a long period the production was very scanty.

When the new chairman of the literature committee of the East Persia Mission of the Presbyterian Church took office in the autumn of 1925 he found that Dr. J. D. Frame of Resht, his predecessor, had with his committee laid the foundations for a largely increased work in the future and several books in the new program had appeared or were in the press. More thoroughly organized as an Intermission Committee, with three members from the East Persia Mission and one from the West Persia Mission of the Presbyterian Church, and with the Church Missionary Society represented by Bishop Linton (which membership was later increased to eight), the cooperation in literature among the missions at work in Persia has been ideal, and this common enterprise has been one of the great unifying influences in missionary work in Persia. Independent missionaries have also made full use of the literature, and the Intermission Committee has tried to keep in touch with every person, foreign or Persian, who is trying to make Christ known in the land.

It was just before the beginning of this six year period that Mr. J. D. Payne, the treasurer of the committee, did a very careful piece of work in cooperation with Dr. Frame in establishing the Book Depot of the Committee in Teheran. Mr. Payne found that Christian literature in past decades had been published almost entirely outside of Persia, and that existing stocks of these books and tracts were scattered everywhere, largely in India and England, and were therefore inaccessible for ready distribution. With committee funds he bought up all these stocks and used them to found the Depot, so that practically every Persian Christian book in print was available in Teheran. At about the same time Dr. Frame had printed the first bulletin of the committee, giving a list of books and tracts available and how best to use them.

As one glances over this bulletin, one realizes how meager were literature resources in Persia only six or eight years ago. The list contains 19 tracts and 9 books, but many of both were nearly out of print and nearly all of them were relics from a by-gone period, and the printing and bindings were both most unattractive.

After six years of work the Intermission Committee now carries in stock 106 titles, 72 of these tracts and pamphlets and 34 books, ranging from 50 to 1000 pages. Of the 28 publications listed in the first bulletin of the committee, 10 have been reprinted in much more attractive form, and two are still in use; the others have been discarded. Most of the 106 titles in stock are the publications of the Intermission Committee itself, though perhaps a dozen have been published by other agencies or individuals and large stocks of the editions have been purchased for the Committee. The publication of several of these was only possible because of the Committee's help.

The present catalogue of the Committee shows that many types of books are now available in variety, of which none existed six years ago. There was not a single illustration in the 28 publications listed in the

first bulletin; today the Committee has 34 books or tracts with one or more illustrations, colored pictures being found in 14 of these. In the first list only one tract was suitable for children—a catechism; today there are 22 books and tracts available for them, including Sunday school lesson helps, illustrated Bible picture cards and stories, biographical sketches, a life of Christ, and one or two fine children's romances translated from the English. Nearly all of these are illustrated, some of them profusely. Several new tracts especially for women have also been published, and a large part of the publications have been prepared with women in mind.

There are full commentaries on three important New Testament books, a Bible Dictionary (the largest publication of the Committee), and a beautiful history of the early church with a number of chapters about the martyr church in Persia. Christian biographies and books of instruction and devotion are also now available to some extent. And yet one still feels that only a little has been done to meet the future needs of the church in Persia for literature.

In the summer of 1926, soon after the reorganized committee began its work, Dr. S. M. Zwemer held a conference in Teheran to promote literature work in Persia, and nothing has given a greater impetus to Christian literature in Persia than this. The findings of this conference, re-emphasized and broadened by an Inter-church conference in Isfahan the following year, have been the guiding star of the Committee in all its policy and work ever since. The list of needed books prepared at this conference has been always before the chairman, and most of them have now been published. The conference referred to advised "that all material published by the Committee should be in clear modern Persian and be printed in the most attractive manner; that punctuation (a new thing in Persian) and abundant illustrations should be used; and that all major books should have strong and durable bindings." In carrying out these instructions, the Committee has made use of three Persian Christian leaders to vote on all manuscripts submitted as to matter and style, and two Persian assistants have been carefully trained to prepare manuscripts for the press and to read proof properly. The chairman has read everything submitted and, except for the Bible Dictionary, every page of proof himself. The best presses possible have been made use of and, during the six years, publications have the imprint of four presses in Teheran, one in Beirut, one in Cairo, two in Germany and several in England and America. The result is that the Committee has been able to set a high standard of accuracy, proper punctuation, typography and the use of illustrations to the whole of Persia, where modern printing is still a new art. The Committee has felt that even the humblest leaflet, for the honor of Jesus Christ, should not contain a single misprint and should be fully legible and attractive.

Perhaps the most gratifying experience of these years has been the interest and loyal support of the friends of the Committee. It has had only a small budget from the Missions, little more than enough to pay expenses, and nearly all its publications have been financed through special gifts. Notable among its contributors have been the American Christian Literature Society for Moslems, the Religious Tract Society of London, the S. P. C. K. of the Church of England, and the American Tract Society. Along with these societies, many individuals, including

several missionaries, have come forward and met nearly every need of the Committee as soon as it was expressed. The relation of the Committee also to the Central Literature Committee for Moslems of the Near East Christian Council has been very helpful in suggesting the most successful publications in other Moslem areas and in useful advice of every kind. The one item of financing which has caused the Committee concern is the series of commentaries on the books of the New Testament, which are being prepared so that one will appear each year. These are vital to the growth of the Persian church and it is hoped that some friends or society will come forward to underwrite them so that their publication may not be broken off.

The work of the Intermission Literature Committee has not been confined to publication alone, but a consistent effort has been made to increase circulation of literature in every possible way. The existence of the Book Depot in Teheran, which now has a stock of many thousands of copies of books and tracts, has made it easy to distribute the publications of the Committee, and an efficient Persian assistant ships orders by mail and freight to all parts of Persia, and to some extent to Arabia and Mesopotamia as well.

The increase in the number and quality of Christian publications available and the publicity given to them, together with the progress in literacy and in religious freedom and the consequent desire on the part of Persians to read religious books, has resulted in a steady advance in the distribution of Christian literature in the past few years.

One cannot quote statistics as to the increase in interest of individuals in Christian literature, but certainly it has been very great. In these years a large number of missionaries have shared in the translation work and some of them have prepared original books to meet Persian needs. Even more gratifying is the annual increase in the number of Persian and other Oriental Christians who offer original manuscripts to the Committee for publication, and some of these have proved to be the best and most popular literature in use. In the present catalogue nineteen titles are the work of these "indigenous" Christians. But perhaps more important than all is the fact that scores of missionaries who six years ago made little or no use of the printed page in their work, have now become literature-minded and make constant use of Persian books and tracts. These missionaries are in all departments of the work, and some in the schools and hospitals are as keen in their use of literature as those in direct evangelistic work. Undoubtedly also hundreds of Persian Christians have understood the Bible and Christianity better and have broadened their whole range of Christian thinking in the last few years by their reading and study of the new literature.

The wisdom of the free distribution of Christian literature seems debatable in many fields, but, for better or for worse, Persia seems committed to a policy of the judicious free distribution of the cheaper tracts, at least for the present. Practically all the larger books are sold.

It would be impossible to evaluate completely Christian literature as an evangelistic agency in Persia today. Perhaps its most effective use is in breaking the ground for preaching and personal work by dislodging centuries-old prejudices current among Moslems as to Jesus Christ and Christian truth, and yet already there have been instances of men brought to Jesus Christ in Persia by Christian literature alone.

Its possibilities for effective use are almost as varied as the personalities of the users. It has been valuable in preparing the way for evangelists in a new center, both for advertising purposes and to disarm prejudice, in avoiding controversy by providing a silent and ready answer to stock Moslem objections, in entertaining and influencing the sick in mission hospitals, in providing moral and spiritual food for hundreds of open-minded students in missionary and other schools, in driving home the lesson of a sermon by free distribution afterwards, in making possible efficient reading and book rooms, in instructing classes of catechumens, in furnishing beautiful gifts for children and non-Christian friends, and in innumerable other personal contacts between Christians on the one hand and Moslems, Jews, Zoroastrians and Bahais on the other. One feels that it is perhaps not too much to say that Christian literature in Persia has in the last few years taken its place along with the hospital and the school as one of the major arms of evangelistic work in Persia.

Teheran. WILLIAM N. WYSHAM.

The Bible for the Moros

Writing in the *Bible Society Record,* the Rev. G. B. Cameron, Secretary for the Philippine Islands, speaks of the restrictions in evangelizing Mohammedans:

"Until very recently, some government officials adhered strictly to a policy of noninterference with the religion of the Mohammedans. and have discouraged, and at times frustrated, any attempt on the part of Protestant (or Catholic) missionaries or workers to teach the Mohammedans about Christianity.

"Lately, however, the bars have been let down somewhat, although there is still the feeling that we have no right to try to change the religion of the Mohammedans. Whether or not missionaries should feel bound by such a policy, and whether or not the government has a right to endeavor to so limit missionary effort, raises many questions,—political and religious. However, a few courageous or, at least, bolder souls have been quietly carrying on among the Moros for some years, and lately three separate missions have openly undertaken evangelistic work in different sections of the Moro field, with encouraging results.

"Missionaries are clamoring for Moro Scriptures—in three dialects! We already had the Gospel of Luke in one dialect; but this section is asking for the other Gospels and the rest of the New Testament immediately, and eventually the whole Bible. The other two sections claim they absolutely need the Gospels in order to carry on their work. The mission in Sulu wants the Gospels and later the New Testament put up in such a way as to reach the three schools. This means a triglot, if one may call it that: a section on one side of the open pages in Arabic script (the sacred writing) for the *datu* class, and on the opposite page, in two sections, the same account in Romanized letters and in English. That is, the Arabic script takes up about twice as much space as the English; so, by using a normal bold type for the Romanized Moro dialect and a slightly smaller (bold) type for the English, this can be done.

"Such demands, somewhat unexpected, coming from three different sources at one time, have embarrassed us considerably. We are undertaking three much-needed revisions in the 'Christian' dialects and have

just finished a fourth, so that our platemaking budget has been and will be heavily taxed for some time to come, without these new translations. How to meet these additional needs is a serious question. Our friends interested in reaching the Mohammedans have alone the answer. We can only hope for a favorable reply."

A bilingual Paper for the Moros

We have received several numbers of a paper published by the Rev. Frank Laubach, which, in addition to news items and simple reading lessons, also contain selections from the Koran. Here is a reduced copy of the first page:

TOTWL KORANAO

(Pronounce 'a' as in "mama", 'u' as in "us", "w" as in "two")

Vol 1 Dansalan, Lanao, March 15, 1931 Num 20

SURA 94

In the name of God the Compasionate, the Merciful

Have we not opened thine heart for thee?

And taken off from thee thy burden

Which pressed heavily upon thy back?

And have we not raised thy name for thee?

Then verily along with trouble cometh ease.

Verily along with ease cometh trouble.

But when thou art set at liberty, then strive hard.

And seek thy Lord with favour.

Swratol Insirakh

Pusugipw-wn ako ko ngaran o Alahwta-ala sangat a mora lubi a pungabaia.

Ino, ba ami da liwanagi sw bagi-an o rarb ka ia Mohamad?

Gw inibutad ami san ruka sw dwsa ngka ia Mohamad, a mipupunud ko likod ka?

Gw pulukatun ami sw bagi-an ka dwsa ia Mohamad ko sabwt ka ko Tohan ka?

Sa katoto-oan ian na sarta o margun sw malubwd.

Sa katota-oan ian na sarta o malbod sw margun.

Apabila mapasad ka ia Mohamad sw paralo na tindugun ka sw sonat.

Gw san a sw Tohan ka ia Mohamad na pukubaia-i ngka.

The Origin of the Term Islam

At the annual meeting of the American Oriental Society held at Princeton, New Jersey, April 7th to 9th, Professor Charles C. Torrey read a paper on Islam, in which he contended that "the descent of the Arabs from Ishmael, the genesis of 'Islam' in the revelation given to Abraham and his family, and the significance of Abraham as the 'example' for all men to follow, were ideas very prominent in Mohammed's mind from the first, not merely in his latter years (the contention of Professor Snouck Hurgronje); and that accordingly the 'submission' of Abraham in the supreme test, the attempted sacrifice of Isaac (or Ishmael), expressed in the verb *aslamā* (37: 103), provided Mohammed with the name of the faith which he proclaimed. The argument in support of these conclusions is to be found in a forthcoming volume, 'Jewish Influences in Early Mohammedanism,' published by the Jewish Institute of Religion, New York City."

A Letter from a Moslem Patient

The tribute of a Moslem patient to the work of a mission hospital is given to the *Chronicle* of the London Missionary Society by R. J. Ashton, B.A., M.B., C.M.

The composition was in Hindustani, written in flowing Persian script; appended was a translation into English made by another patient, and it is from this latter that the quotations are made. After commencing in customary Indian fashion with a short introductory poetical effusion, he says: "I sincerely present these true facts, of which I am an eye-witness, to my readers.

"It is related that Lord Jesus Christ—(on whom be peace)—is still alive and that towards the end of the world, when *Imam Mahdi*—(on whom be peace)—will make his appearance, he (Lord Jesus) will once more descend to the earth.

"Is it any wonder then that there is such marvellous efficacy in the medicines dealt out by men who are followers of such an exalted and beloved Prophet of the Almighty, called *Ruh Allah* (Spirit of God), reinforced as those medicines are by the blessings of the Lord. And God willing they will ever remain so, because there is a special peculiarity in this Hospital which is not to be found in other Hospitals, and it is this, that every day, before commencing work the entire staff, high and low, assemble together and sincerely and fervently pray to the Almighty through the medium of Lord Jesus Christ beloved Prophet of the Almighty—(on whom be peace)—for the recovery of their patients, and the Creator of the world appreciates humility and supplication. This is the reason that their medicines are efficacious and all their undertakings are crowned with success.

"They perform their duties with punctuality and regularity, and attend to the patients with great kindness and affection. Such satisfactory arrangements and such miraculous cures are rarely met with in other Hospitals. What is this due to? The reason of this is that the entire staff of this Hospital, from the highest to the lowest, are with one accord the followers of the religion and creed of the holy prophet Lord Jesus Christ—(on whom be peace)—Lord Jesus Christ was an exalted and beloved prophet of the Almighty in olden times, of whom a mention has been made by the Almighty in the holy Quran. The Almighty had gifted Lord Jesus Christ with the power of making dead alive by uttering the words *Qum bazinallah*. Such were the supernatural power and gifts of the holy prophet. It is related that he has abode in the fourth heaven, as stated by the poet Kafi in one of his verses.

"I now bring my humble composition to a close, with a prayer to the Almighty that the popularity and prosperity of the Hospital may increase day by day, and that the Doctor and his Assistant may find every night a *shab barat* (wedding night) and every morning an *Id* (festival), and that they may live happy forever, as per following verse:—

May God keep thee prosperous in the World,
With health, wealth, and prosperity undiminished.

(Signed) "Hashmat Ali."

Baluchistan Today

In *The Indian Witness,* the Rev. J. Cumming, writing from Quetta, gives the following information concerning Baluchistan:

"Quetta interesting! Most surely. But to me the whole of Baluchistan, with its vast area of 134,638 square miles, is interesting. From the Afghan and Waziristan frontier on the north to the Persian Gulf and the Arabian Sea coasts on the south, from the Punjab and Sind border on the east to the Persian frontier on the west, including its mighty mountains, where the wild goats (ibex and markhor) dwell and the golden eagle and lammergeyer build their nests, its vast plains, where the camel and the homely sparrow multiply and even also its sandy desert where the wild asses roam—all are interesting.

"Forests are few and far between, but the remains elsewhere of juniper, pines and other classes of timber at high elevations, also testify to the existence of more extensive vegetation in the past. The fact that these traces of forests still remain after the lapse of hundreds of years since the disappearance of the perennial streams that once gladdened them with their refreshing waters and mists, inspires the very reasonable hope that the return to former conditions will also make practicable a general development of forest growth, with a corresponding increase in rainfall.

"Baluchistan should also prove interesting to the capitalist because of its minerals. As is well known, it already furnishes England with the finest chromite in the world, and should be able to supply manganese, iron, lead, copper, antimony, petroleum and sulphur, if not some of the more precious minerals of which traces have been discovered as the country is developed and the railway system is extended.

"Being rich in clays, limestone and gypsum, it should in time provide centers for the manufacture of the finest cement and potteries in the world; while the presence, in scattered areas, of such raw materials as sulphate of alumina, iron pyrites, sulphate and carbonate of soda, sulphate of magnesia, etc., which are greatly in demand for the manufacture of certain important chemicals, should attract the manufacturing chemist.

"But apart from all these very interesting attractions, both existing and prospective, its supreme interest, it seems to me, should lie in the population, which, according to the last census, numbered 799,625, excluding those who, though they rightly belong to Baluchistan, have been compelled to migrate from time to time to the neighboring provinces of Sind and the Punjab, under constantly recurring stress of drought and famine, most of whom would readily return to their homes once the problem of the water supply is satisfactorily solved.

"To the students of Ethnology also, a study of the manners, customs and habits of the Pathan, Brahui, Baluch and other tribes, dwelling in Baluchistan, fully described in the various Census Reports, will doubtless prove extremely attractive. But to the missionary the startling fact that over 91 per cent. of the population are followers of Islam and that, for 761 miles on the north, Baluchistan has access into Afghanistan and Waziristan and, for 520 miles on the west, into Persia, all three Mohammedan countries, should prove more than merely 'interesting.'"

BOOK REVIEWS

Bibliotheca Islamica, im Auftrage der Deutschen Morgenländischen Gesellschaft, herausgegeben von Hellmut Ritter. Istanbul.

The attention of students of Islam should be called to the publication of this most important series of texts, which has begun to be issued from the Government Press at Constantinople, under the Direction of the Deutsches Archäologisches Institut in Constantinople, and under the capable editorship of Dr. H. Ritter, formerly associate editor of *Der Islam.*

Two volumes have at present appeared, and others are to follow immediately.

Tome I. is *Die Dogmatischen Lehren der Anhänger des Islam, von Abu'l-Hasan Ali ibn Isma'il al-Ashari,* edited by Dr. Ritter himself, in two parts, 1929, 1930. 8vo. pp. xxix, 615.

Al-Ashari of Basra (873-935 A. D.) is well known as the leader of the revolt against the Mu'tazilite or Rationalistic theology of Islam which had been inspired largely by Greek thinking, and the virtual founder of the orthodox theology of Islam that has survived to the present day. Up till the present, while we have possessed discussions of the work of al-Ashari in innumerable works of theology, we have known of his own writings only two minor works that were printed some years ago at Hyderabad, though some writers say that the number of writings from his pen amounted to three hundred. It will easily be seen, therefore, how important is this new text of his *Maqalat al-Islamiyin wa Ikhtilaf al-Musallin,* which is an extensive treatise on the different opinions of the various Schools of thought that had arisen in Islam.

Dr. Ritter writes a lengthy introduction, discussing the reason why the numerous writings of al-Ashari have failed to survive to us, pointing out the value of the present treatise, and describing the sources from which it was possible to establish the text. The reason in chief why the *Maqalat* will take a place of foremost importance with students of Islamic theology is that the author allows the writers of the various Schools to speak for themselves. In several cases where we have been able to check up on al-Ashari, we find that he has been most faithful in giving the actual views of the writer with whom he is dealing, and so we have confidence in his statements of their positions, such as we unfortunately seldom have in dealing with the works of Heresiologists. The work thus enables us with a great degree of confidence to get back to a relatively early stage in the development of Islamic dogmatics.

The text has been very carefully printed and at the foot of his pages Dr. Ritter has added references to other sources where they are available to throw light on the text.

Tome II. is *Das Lehrbuch die sieben Koranlesungen von Abu Amr Uthman ibn Said ad-Dani,* herausgegeben von Otto Pretzl, 1930. 8vo. pp. xviii, 238.

The Cordovan scholar ad-Dani is one of the most important authorities for the establishment of the Textus Receptus of the Qur'an, and it is not a little strange that until the appearance of the present work, no text of ad-Dani has been printed either in the East or the West save a poor lithograph of the *Taisir* (i. e., the text with which we have to do here) issued at Hyderabad in 1316 A. H.

This *Kitab at-Taisir,* a text-book on the canonical Seven Readings, is at the basis of the well-known *Hirz al-Amani* memorized by every Qur'anic student in the world of Islam, and the subject of innumerable Commentaries, and is also a fundamental source of the larger works of Ibn al-Jazari and the *Ithaf* of al-Banna. Its importance for the textual history of the Qur'an is thus evident, and now that we have this work and the excellent Damascus print of the *Nashr* of Ibn al-Jazari, we have a sound basis from which to work in studying the canonical Readings. Dr. Pretzl is at present engaged on an edition of the *Muqni'* of the same author, and it is much to be desired that some way could be found to issue the even larger *Jami'* and the treatises he devoted to expounding the bases of the system of Qur'anic Reading of Nafi'.

Fortunately MSS. of the *Taisir* are numerous and Dr. Pretzl has had an abundance of material for his establishing of the text. A collation with the Hyderabad lithograph, however, seems to indicate that the Indian editor had perhaps an even better MS. before him than any of those used for the present edition. The proof correcting on such a text is appallingly difficult, and Dr. Pretzl is to be congratulated on the excellence of the text he has presented. ARTHUR JEFFERY.

Die Madaraijjun: ein Beitrag zur Geschichte Agyptens unter dem Islam, von Hans Gottschalk. De Gruyter. Berlin, 1931. 8vo. pp. xii, 131.

This volume, which forms Heft VI of the *Studien zur Geschichte und Kultur des islamischen Orients,* issued as Beihefte of the well-known Quarterly *Der Islam,* is a dissertation presented before the University of Munich by a pupil of Professor Bergsträsser.

When in 1928 Mr. Harold Bowen published his *Life and Times of Ali ibn Isa,* the hope was expressed that we might have given us some further studies of men who occupied posts of political importance in the various Courts of Islam, and whose influence in moulding Islamic history, though seldom realized, was really of great importance. The present volume is one sign of the realisation of that hope, though it deals with a family rather than with a definite individual.

The Madhari family was of Mesopotamian origin, but under Ahmad ibn Tulun, the first of them who rose to prominence came to Egypt, and from that time for generations this family held office under various rulers, and as directors of finance played an extremely important part in the fortunes of the country, and to some extent in the fortunes of the wider circle of the Caliphate. Nepotism seems to have been as rife in this family as it was in many others well known to us in history, but on the whole the family may be credited with having served its masters with sincerity and unusual ability.

The author has not attempted to write us a readable reconstruction of the fortunes of the family in romantic strain, but has contented himself with gathering and discussing the information that has come down to us concerning the various members of the family, from Ali b. Ahmad to Abu Bakr Muhammad. He divides his historical sources into three groups: I. the Egyptian local tradition, i. e., the notices from al-Kindi, Ibn Zulaq, etc., as preserved in Egyptian writers. II. the Reichchronographie, as represented for instance by Miskawaih and Hilal as-Sabi. III. the Damascus local tradition, as given in Ibn Asakir and Abu'l-Mahasin, and his discussion of the history as seen through these different eyes is at least as interesting as his account of the doings of the Madhari family.

The study closes with some extracts from hitherto unpublished historical sources, and with a valuable table of Caliphs, Viziers and Finance Directors from the year 290 to 320 A. H.

ARTHUR JEFFERY.

Mustapha Kemal of Turkey. By H. E. Wortham. Little, Brown & Co., Boston, 1931. pp. 251. (Illustrated.) $2.50.

Mr. Wortham has a first-hand acquaintance with the Near East, as editor in Egypt and professor at the Université Egyptienne. It is a remarkably picturesque biography that he gives of the great leader of New Turkey. He begins the story of the westernization policy by saying: "As Christians, the Turks might have been the Normans of Eastern Europe. In becoming Moslems they hitched their wagon to the wrong star and became the protagonists of a losing cause, of which the issue, unknown to them, had been decided centuries before by Charles Martel on the plains of Poitiers. And the result, the dire result both for the Turks and for Europe, has been to cut them off from Western civilization." The Turk has learned much in the hard school of adversity, and Mustapha Kemal was the first to sweep aside all half measures and inaugurate a radical policy. The story of his career is in keeping with the mastery he now displays as a shepherd of his people. In twenty brief but brilliant chapters the author traces the story of how an obscure soldier rose to a dictatorship. After the Revolution and the Nationalist Congress, Angora (whose name is a corruption of the Greek word for anchor) became in very deed the Nationalist anchorage. Here also the Assembly was held that resolved to drive the Greeks out of Western Anatolia. The abolition of the Sultanate and of the Caliphate were necessary steps after Mustapha Kemal had broken with the old Faith. We read that "when the Commissar for Sacred Law and Pious Foundations remained deaf to argument and took his stand on the Sacred Scripture, Kemal changed his tactics and showed his regard for the Koran, which remained a millennium behind the times, by hurling it across the room." The abolition of Islamic law is described as a death blow to Islam. Mustapha Kemal was thorough in his surgery, and he cut deep into all the old traditions. All this, Mr. Wortham holds, is to the credit side. On the debit side, a final chapter points out that "the Turkish pound obstinately refuses to sympathize with the Republic. Year by year it has wilted, and is now (March, 1930) nominally worth about two shillings, whereas its par value is 18/2." Some fear that the Turkish ship of state is water-logged. "Prophecy

is beyond the scope of this modest study. The bullet or bomb of the assassin may at any moment put an end to the career of the most remarkable Turk since Mohammed Ali, and then no one can say what will happen. But the Turks are poor conspirators, and Mustapha Kemal will probably die in his bed." Z.

Handbuch der vergleichenden Religionsgeschichte: Ursprung und Werden der Religion. By Dr. P. Wilhelm Schmidt. Münster, Germany. pp. 296. R. M. 3. 40.

The Origin and Growth of Religion. Translated from the original German by H. J. Rose, Professor of Greek in the University of St. Andrews. Dial Press, New York, pp. 302. $5.

The author of this important work, which appeared almost simultaneously in its original form and in English translation, is well-known among anthropologists and students of the comparative history of religions. His *magnum opus,* of which three volumes have already appeared, is entitled "Ursprung der Gottesidee" and marks an epoch in the comparative study of religion. The author's preface gives a clear idea of the character and contents of this interesting work. "It will be quickly seen that this manual is founded on my larger work, dealing with the Origin of the Idea of God, of which the first two volumes have already appeared and the third is in the press. However, apart from the introduction of wholly new sections, I have arranged the entire material in a totally different manner. I have indeed worked out in this treatise an idea which is merely suggested in my 'Ursprung,' Vol. I, ed. 2, p. 795, namely that the various schools of Comparative Religion and their respective theories follow one another in a succession just the reverse of that in which the religions themselves have appeared in the course of history. Thus my book has the advantage of giving at once a history of the subject itself, an account of the various theories, movements and schools, and a brief account of religions in the historical order of their appearance."

The book consists of five parts: a preliminary introduction on the early history of comparative study of Religion, followed by a sketch of the theories that were prevalent during the nineteenth century, from nature myths to Animism. Part three deals with the twentieth century, in which we see the rise of Panbabylonianism, Totemism and the theories connected with magic and pre-Animism. In part four the author discourses on the supreme sky-god, and the progressive recognition of primitive Monotheism. Part five gives the methodological basis of his theory, and describes the origin and history of primitive Monotheism. The book is a challenge to those who are convinced of the evolutionary point of view. Dr. Schmidt frankly states that the investigators of the History of Religion belong to two classes—believers and unbelievers. Needless to say, every chapter is well documented, and the bibliographies and index leave nothing to be desired. Students of Islam will be especially interested in the discussion of the origin of pre-Islamic monotheism, pp. 192-195. Dr. Schmidt weighs in the balance the various old theories of Lubbock, Spencer, Tylor, Andrew Lang, Frazer, etc., and finds them all wanting. The idea of God, he concludes, did not come by evolution but by revelation. A reviewer in the *Times Literary Supplement* states that the book raises the issue

"Evolution or Eden." Dr. J. J. Fahrenfort has already taken up the challenge on behalf of the evolutionists. Z.

Het Hoogste Wezen der Primitieven: Studie over het "Oermonotheisme" bij enkele der laagste volken. By Dr. J. J. Fahrenfort. J. B. Wolters, Groningen, Haag. pp. 311. fl.5.90.

Wie der Urmonotheismus am Leben Erhalten wird. By Dr. J. J. Fahrenfort. J. B. Wolters, Groningen, Haag. pp. 63. fl.1.40.

These two books are a studied reply to the earlier works of W. Schmidt, and deny his theory of original primitive monotheism. The former work was published in 1927, the latter in 1930. Dr. Fahrenfort claims that the arguments of Dr. Schmidt are vitiated by his preconceived ideas of "degeneration" in the history of religion, but fails to note that those of the evolutionary school of anthropologists are similarly biased by the dogma of evolution. The larger work is fully documented and bears evidence on every page of scholarly research, especially regarding the Andaman islanders and the Pigmies of Africa. His conclusions were severely criticized by Schmidt in the *Internationalen Archiv für Ethnographie* (1928, XXIX: 99-126) under the title "An Attempt to save the Evolution-dogma." The second book by Fahrenfort is his reply. Each writer uses sharp shafts of irony, and fails to appreciate the evident sincerity of his opponent. Z.

Religions of the World: their Nature and their History. By Carl Clemen in collaboration with eleven other eminent authorities. Harcourt, Brace & Co., N. Y. pp. 482. $4.50.

This sumptuous volume is a translation. The original received notice in our Quarterly. It is "an authoritative work for the general reader. The religions described are: Prehistoric, Primitive, Babylonian, Egyptian, Chinese, Indian, Persian, Greek and Roman, Celtic, Teutonic, Slavic, Japanese, and the world religions—Judaism, Buddhism, Christianity, and Islam." Each chapter is by a different writer, although Clemen himself writes on Prehistoric Religion, Primitive Religion, Persian Religion and Celtic Religion. The chapter on Islam is by Professor Franz Babinger of Berlin, and its bibliography is meagre compared with that given on Buddhism and Hinduism. His definition of Islam is excellent: "The name of the religion, Islam, which means 'submission' or 'resignation' (that is, to the will of God), succinctly describes its central principle. To exemplify complete submission to Allah's will and precepts is its supreme goal. To obtain the favor of the one omnipotent God by unquestioning obedience is the main task of every believer. God is All Will and All Power. In His hands every creature is helpless—man and beast no less than plant and stone." The account of modern movements in Islam is very brief and somewhat inaccurate. That of the Sufis is excellent: "It seems quite clear that Sufiism originated in Khorasan, and probably in the eastern part of that territory. In order to complete the history of Mohammedan mysticism it is therefore important to know what religions were indigenous in Khorasan and Turkestan before the Moslem conquest. Hartmann has pointed out that before that conquest Turkestan was the actual central point of the world's commerce. There lay the junction of the great caravan routes which united the distant East with Persia, and it was

there that important trade routes branched off to India over the Hindu Kush. In Turkestan, therefore, there must have been a mixture of civilizations that included elements of all kinds. Of these influences, that of India will not have been the least powerful. Besides, it must be remembered that all the great religions of Nearer and Central Asia, especially Parseeism and Buddhism were represented in Turkestan. Recent researches into the civilizations of Central Asia have shown that Nestorian Christianity and the Mani religion played a part whose importance is being increasingly recognized." The illustrations, to the number of one hundred and thirty-five, are superb. Z.

Wanderings in widest Africa. By Dugald Campbell, F.R.G.S. Religious Tract Society, London. pp. 223. Price 7/6.

Mr. Campbell's previous works have shown him to be a bold explorer of African territory and an unflagging, indefatigable colporteur-evangelist for the National Bible Society of Scotland. This, his latest book, gives an account of a journey across Africa from Dakar on the West Coast by way of Abyssinia to the Red Sea. The course of his journey followed the Senegal River and the Niger to Jebba; then from Kano eastward to Khartoum. Some books are best reviewed by quotation. This is one of them. We will let the author speak for himself: "I am a wanderer, and have left footprints in Britain, Europe, and America. Africa, however, has been my playground and workshop for thirty-nine years. It has been my home, all the home I ever had. Its tribes, and trails and lore, and languages, intrigue me. Its lure leads me on." . . . "In early years the desert ran red with the blood of martyrs. Libyans, Berbers, and Veiled Tuaregs were Christians. Many sealed their faith with their lives. We desire to carry the Holy Scriptures to their murderers, and their Islamised descendants. Men like Simon of Cyrene, and Alexander and Rufus, still live among the modern Moslems of the Fezzan. I have met them, and lived among them. Their home is the Garden of Allah." . . . "I often wonder whether if Livingstone had pioneered the north, as he did the center and south, the result would have been different. Perhaps, at least, large parts of the north would have escaped Islamisation. The Church has ever been timid of lands in contact with the Crescent, and has let its false faith get ahead of that of the Cross. Men like Gordon, Laing, Baker, Barth, Rohlfs, Nachtigall, Lander and Clapperton, with Mungo Park and others, were not taken seriously as they denounced Islam, its dangers, and soul-damning doctrines. How few today know anything of Africa's desert dwellers, and the Moslem menace!"

He is outspoken in his conviction that it is not only possible but necessary to carry the Gospel to the Moslem tribes of the north. "The British attitude to Moslems in Nigeria is a bit too generous, and this, it is said, has resulted in some of these *marabouts* preaching revolt against Europeans. The French authorities are determined to put down all Moslem propaganda, and all missionaries are in sympathy with them in this attempt, for such propaganda always leads to *jehads* and revolts against *Nasara*—i. e., Christian Governments. The French give equal liberty to Christian missionaries and Moslem *marabouts,* and insist that all Moslems in their colony recognise this, and permit Christian missionaries the same liberties as they enjoy. In British Nigeria Christian missionaries are forbidden to preach in Moslem cities or to

work among Moslems with a view to their conversion, yet withal those same Moslems may go into Christian cities with their propaganda and seek the conversion of Christians. They are doing so daily. This surely suggests inconsistency somewhere, and the time is ripe for a change."

In the concluding chapter he says: "Times without number one's ears have been dinned, listening to the Islamic *shahada: La ilaha ill' Allah wa Mohammed rasul Allah*—(There is no God but Allah, and Mohammed is his prophet.)—Alongside the trails in the eastern and western Soudan; in mysterious Mauretania, on their knees and faces on the sands of the Sahara, or among the mountains of Azben or Ouadai, one has been pained at the persistent personal witness to Mohammed. We may not blame them. Have we witnessed to them of Jesus Christ?"

Z.

The Life and Times of Sultān Mahmūd of Ghazna. By Mohammad Nāzim, with a foreword by the late Sir Thomas Arnold. Cambridge University Press, The Macmillan Co., N. Y., 1931. pp. 271. $5.

Although Sultān Mahmūd was one of the greatest rulers and conquerors of Turkish blood and Moslem faith, this is the first satisfactory account of his life. He was born in 361 A. H. (971 A. D.), son of a slave, Subuktigīn, who had become ruler of Ghazna, on the Indo-Afghan frontier. This city was the center of a principality which had grown into virtual independence within the dying Abbasid Empire. Succeeding his father in 388 A. H., Mahmūd began a career of conquest which, in the thirty-three years of his reign, extended his borders westward to 'Irāq and eastward to the middle Ganges. First of Mohammedan conquerors to demonstrate the weakness and amazing wealth of India, he opened the "flood-gates of the northwest passes," through which Moslem invaders and plunderers continued to pour for nearly a millennium. That he was far more than a savage and fanatical warrior is proved by his attention to administration and his enlightened patronage of scholarship and literature.

The book contains chapters on Mahmūd's wars in Central Asia, in Irān, in India, and on his administrative system. The fifteen appendices offer much supplementary and explanatory material, besides an excellent chronology. The index and map are good, but the bibliography, while reasonably full, is carelessly prepared.

Dr. Nazīm has exploited thoroughly the published materials both in European and Oriental languages, as well as the little-known manuscript sources, which he handles with scholarly discrimination. His valuable work has solved many knotty problems of history and geography, but is a compendium of facts rather than a living biography.

Princeton University. W. L. Wright, Jr.

The Encyclopaedia of Islam: A Dictionary of the Geography, Ethnography and Biography of the Muhammadan Peoples, prepared by a number of leading Orientalists. By M. Th. Houtsma, A. J. Wensinck, H. A. R. Gibb, W. Heffening and E. Lévi-Provençal. No. 43. Masdjid-Medina. Luzac & Co., London.

With many delays this great work is approaching completion. The present fascicule, because it includes the Arabic nouns of place beginning with *ma,* is of extraordinary interest. It opens with the completion of

the articles on *Masdjid* (to which the whole of No. 42 was devoted) but of which the bibliography is disappointing. Wensinck writes on the Mosque of Mecca, but neither in this article nor in the one he writes on Mecca itself do we have a complete list of the Europeans who visited the sacred city. There is no reference to Ralli's "Christians at Mecca." The article on *Maskat* by Grohmann is excellent especially in its historical references. Brockelmann writes on *mathal,* the Arabic Proverb—its origin, history, and bibliography. Proverbs excited the interest of the learned all through the history of Arabic literature. Philologists emulated one another in collecting and explaining them. They afford an index to the life and character of the people. What is not generally known is the early influence of Christianity on the intellectual life of Arabia. New Testament sayings are common among Arabic proverbs. The following are noted, chiefly from the Sermon on the Mount:

"Mt. 7:2-Maidani, ii. 67, 17; Mt. 7:15-Maidani, i. 192, 23; Mt. 7:16-Maidani, i. 34, 8, 336, 31; ii. 182, 4; Askari, i. 68; Mt. 9:24-Maidani, ii. 113, 23; Mt. 17:3-Maidani, ii. 67, 26; Mt. 23:24-Maidani, ii. 259, 16; Gal. 6:7-Maidani, ii. 73, 12. On the other hand, except for a few echoes of Proverbs and Eccles. in which the origin is uncertain, the only one from the Old Testament is Maidani, i. 228, 20, which looks like a quotation from Deut. 32:15."

Margoliouth writes on the *Mawlawiya* Derwishes, and Fuchs on the *Mawlid* or birthday celebration of Mohammed. Apparently this custom of observing the Prophet's birthday began in Egypt under the Fatimites. The writer suggests marked Christian influence in the development of this celebration. "The *Mawlid* as the finest expression of reverence for Muhammad has found almost general recognition in Islam, as fulfilling a religious need of the people and as a result of the strength of the Sufi movement. This must not, however, blind us to the fact that at all times there has also been vigorous opposition to it. This is found as early as the festival of Arbela (al-Suyuti, *Husn al-Maksid*). The celebration is a *bid'a,* a religious innovation, which is in sharp contradiction to tradition. Even ardent advocates of the festival confess this, and the strictly orthodox, who adhere to the *sunna,* reject it most emphatically. But, as in so many other things, practice has here proved stronger than dogmatic theory." Z.

Der Islam, mit Ausschluss des Qorans, von Joseph Schacht. Mohr, Tübingen, 1931. 8vo. xii, 196.

Dr. Joseph Schacht's latest contribution to Islamic studies appears as Vol. 16 of Bertholet's *Religionsgeschichtliches Lesebuch,* and this fact sufficiently explains its form.

The *Lesebuch* is planned to provide students of Comparative Religion, who necessarily cannot master all the languages needed to deal with the various world religions in their original documents, with conveniently arranged and authoritative presentations of the material most important for their studies. Each volume is by an expert and thus thoroughly reliable, and we have already rejoiced in Geldner's volumes on the Avesta and the Veda, Nilsson's masterly study of ancient Greek religion, and Moritz Winternitz' book on Mahayana Buddhism.

Schacht's contribution is no unworthy successor to these illustrious names. Leaving aside the Qur'an, of which many translations already

exist, he has provided us in this volume with a number of translations of the more important theological writers of Islam from the earliest times from which documents have survived to us, down to modern thinkers.

The selections fall into six groups. (i) Tradition: selections from Bukhari, Muslim, Abu Dawud and an-Nawawi. (ii) Jurisprudence: passages selected from ash-Shafi'i and al-Ghazzali. (iii) Dogmatics: representative excerpts from various writers from Abu Hanifa down to an-Nasafi, and particularly valuable because the selections are from Mu'tazilite writers as well as from the orthodox theologians. (iv) Mysticism, Ethics and Devotion, where quite a number of passages have been translated from Massignon's recent selection of Mystical texts. (v) Reform: selections from Ibn Taimiyya, as-San'ani, etc., interesting as illustrating the Wahhabi point of view. (vi) Modernism: a few representative passages from such writers as Taha Hussein, Ali Abd ar-Raziq, Muhammad Abdu, the Indian writers Khuda Bakhsh and Amir Ali, and the Turkish Ziya Gok Alp.

There is a short bibliography and an excellent Index.

ARTHUR JEFFERY.

Burton: Arabian Nights Adventurer. By Fairfax Downey. Scribner's, N. Y. pp. 300. $3.

The standard lives of Sir Richard Francis Burton by Lady Isabel Burton, Francis Hitchman, and Walter Phelps Dodge present a true picture of one of the greatest explorers and most proficient linguists of the past century. The volume before us is based on these earlier authorities. In the words of the writer "Burton not only translated the 'Arabian Nights,' but was translated into them. The glamorous tales which Shahrazad told he re-lived in the prosaic nineteenth century. For Burton's whole career is a story straight out of the 'Nights.' In him was born again the poor fisherman who cast his net and caught a sealed jar—all his life he was busily loosing troublesome Jinn and causing commotions. He was at once Harun al-Rashid, the adventurous, the masker, Ja'afar his Wazir, who starved at the Barmecide's airy feast, and Masrur, his Sworder of Vengeance. He was another Aladdin, who never learned till late to rub his wonderful lamp for gold, and he was an Ali Baba, who could not always cope with the Forty Thieves. He was a rider of the Wooden Steed, a Prince of the Magic Carpet and, above all, a Sindbad, fated to meet strange hazards in the strange places of the earth." This quotation gives the character of the book. It is a question whether Burton's fame will be advanced by this cinema presentation of his career. It is an example of unadulterated hero worship, and in some places the unsavory episodes of Burton's life are overemphasized.

Z.

Uber einige Christliche Legenden in der Islamischen Tradition. By Axel Moberg. Hakan Ohlssons Buchdruckerei, 1930. Lund, Sweden. pp. 38.

An-Nasi' (Koran 9, 37) in der Islamischen Tradition. By Axel Moberg. C. W. K. Gleerup, Lund, Sweden. pp. 54. 1 kr. 50 öre.

These two pamphlets by Professor Axel Moberg, of the University of Lund, are worthy of attention. The first is an expansion of a study

on the legend regarding the Christians of Nejran, referred to in the Koran (85:4-8), and given by Moberg in "The Book of the Himyarites" (Lund, 1924) pp. xliii-xlvii. Here the references are given *in extenso* and the origin of the two legends traced to their Syrian sources. The second is a critical study of the origin of the Mohammedan lunar calendar as based on the Koran (9:37) and the exact significance of the word *nasī* there used. This word is explained in Moslem tradition as the name of the *man* who proposed the change from solar to lunar reckoning. Moberg concludes: "Habe ich mich nun einmal so weit auf den schwankenden Boden der Mutmassungen hinausgewagt, so mag sogleich auch zugegeben werden, dass ich in dem geheimnisvollen *qalammas,* das bald als Bezeichnung des Mannes, der die Interkalation vornahm, bald als Name eines solchen Mannes gedeutet wird, eine Entstellung von *calendas* zu sehen glaube. . . . Die *Möglichkeit* wird aber niemand in Abrede stellen, der sich einmal ernstlich bemüht hat in das dunkle und doch so verlockende Gebiet der früharabischen und frühislamischen geistigen Verbindungen mit der umliegenden vorderasiatischen Kulturwelt vorzudringen. Missverständnisse, auch so groteske wie die hier vorausgesetzten, sind dort immer möglich und geben immer wieder zu den phantastischesten Kombinationen Anlass. Jedenfalls bietet schon an sich die Tradition, nach der *nasi'* einen Mann bezeichnen soll, ein Problem." Z.

Le Visage nouveau de la Turquie. By Eugene Pittard. Société d'Editions, Paris. pp. 313. 32 fr.

The author is in charge of the Museum of Ethnography at Geneva, and is well known for his earlier books on the Balkans and Romania. After an introduction on the physical geography of Turkey, we have sketches of Constantinople, Angora, and the results of the Revolution on education and public welfare. The measures taken for public health and their results are described as "miraculous." From Angora we pass to Cesarea and Siwas, Diarbekir, Koniah and the valley of the Meander to Brousse. There are two chapters on economic conditions today and the progress of roads and railways. The writer is an enthusiastic admirer of Mustapha Kemal. All depends on the dictatorship whether the present reforms will prove permanent.

"Ceux qui pensent à l'avenir de la République, s'accordent à dire qu'il est nécessaire que le Ghazi demeure, pendant un certain temps encore, le maître de la Turquie . . . Qu'adviendrait-il du pays s'il venait subitement à disparaître? . . . Il faut, nous disait-on à Angora, pour que la Turquie moderne continue sa carrière, que Mustapaha Kèmal Pacha vive longtemps." Z.

Harun al-Rashid Caliph of Bagdad. By Gabriel Audisio. Robert M. McBride & Co., N. Y. pp. 242. $3.50.

This spirited life of a great Moslem ruler is by a distinguished French Orientalist of the University of Algiers. He pictures the Caliph in his public and private life as an inhuman monarch who was a law unto himself. The spoiled son of a woman who was an adept at intrigue, there was no caprice in which he could not indulge, no appetite which he failed to gratify. The Arab ruler governed his empire through a maze of intrigues and murders. In spite of his many pilgrimages to

Mecca and his great accomplishments, he was the victim of sadistic moods, the stark reality of which might better have been veiled by the author. The book is illustrated, and has a facsimile from the original Arabic of Mas'udi's "Meadows of Gold," telling of Harun al-Rashid's attempt to join the Mediterranean and Red Sea. Popular in style, the story will appeal more to the general reader than to the historian.

The Genesis of Religion. By Michael J. Stolee, D.D., Th.D. Augsburg Publishing House, Minneapolis, Minn. pp. 164. $1.50.

This excellent manual is by the professor of missions at the Lutheran Theological Seminary, St. Paul, Minnesota. It consists of three parts, the first giving an outline of the important theories regarding the origin of religion; the second collects the evidence for primitive monotheism among all nations; and the third sets forth the revelation theory for which the author offers considerable evidence. The book was written before the publication of Schmidt's three volumes on *Der Ursprung des Gottesidee.* The author, however, was acquainted with the earlier writings of Schmidt, and the book is well documented. "We conclude that there is no valid reason for rejecting the Revelation theory. It is borne out by history, by anthropology, by conscience, and by the earliest Sacred Traditions of our race. And we shall only agree with the great majority of mankind, even in its most profound and illustrious thinkers, when we affirm that such a revelation, which we are obliged to postulate, in order to account for the phenomena presented by religion, is a perpetual and unassailable fact."

Religions and Philosophies in the United States of America. Compiled by Julius A. Weber. Wetzel Publishing Co., Inc., Los Angeles, Calif. pp. 333. $2.50.

Los Angeles is the home of cults, and one is not surprised, therefore, that this interesting volume which affords a panoramic view of American religious thought is published there. The author has compiled fifty brief papers by as many writers, covering the chief religious denominations and philosophies or cults. The volume opens with an account of Presbyterianism, the Baptist Church, Methodism, etc., and closes with a paper on the religion, philosophy and ethics of Free Masonry. Each article has been contributed or approved by the headquarters of the denomination or sect concerned. The book is, therefore, in a sense authoritative—a Who's Who of religious cults. It is a confusion of tongues, where each speaks his own spiritual dialect. The readers of our magazine will be specially interested in the account of the Bahai movement. In using the book one does not need to endorse the syncretism of the preface: "Truth is the sun at the core of the universe; each faith has caught a vital brilliant ray, and when all are combined the gates of heaven shall be opened to us, revealing the very throne of God." Z.

Recueil de Textes inédits concernant l'Histoire de la Mystique en Pays d'Islam, réunis, classés, annotés et publiés. By Louis Massignon. Librairie Orientaliste Paul Geunthner, Paris, 1929. pp. 259. 125 fr.

The students of Islamic Mysticism owe a great debt to Dr. Massignon, especially for his studies in the life and teaching of Hallaj. The

latest work is volume I of a new collection of unpublished texts relating to Islamic Mysticism. It contains excerpts from over one hundred theologians and mystics from Hasan Basri to Sanousi. Each is prefaced by a brief biographical statement, and the Arabic or Persian text is clearly printed, but not free from typographical errors. As we read in the Preface: "le présent recueil n'est ni une chrestomathie, ni une suite de miscellanées, ni un spicilège de textes hallagiens inédits,—mais un ensemble d'*analecta,* méthodiquement présentés aux islamisants, et permettant d'envisager d'un seul coup d'oeil, au moyen de textes originaux et caractéristiques, dont quelques uns furent empruntés aux domaines connexes de la dogmatique, de la philosophie et de la littérature, l'histoire générale du mysticisme musulman."

The Lands of the Eastern Caliphate Mesopotamia, Persia, and Central Asia from the Moslem conquest of the time of Timur. By G.Le Strange. Cambridge University Press, 1930. pp. 536. $7.

This important and invaluable work was first published in 1905 and is now reprinted. The author has made wide use of all available material and the book is a marvel of compressed erudition. At first glance it may seem too abstruse to interest the ordinary reader, but for the student of history it is indispensable. The following, rather well-known writers, are cited as authority: Ibn Batuta, Mukaddasi, Mas'udi, Ibn Khaldun and Marco Polo, all ranging in time from 864 A. D. to 1694. The author has made the dating convenient for the reader by giving the years of the Hijrah, with the years corresponding to A. D. in brackets.

Iraq, according to the ancients, was divided into Northern and Southern; the former being called Al Jazira and the latter Al Iraq. The rivers, canals, castles, etc., of that country as it was then known, are fully described. Asia Minor was termed by the Oriental Historians "Rum." Mention is made of Little Armenia and its connection with the Crusades. Much space is given to Persia, which was known in the 12th century as Irak 'Ajami. Large emphasis is laid on important roads leading from Bagdad into Persian cities. Kirman and Makkran come under Persia, but the latter is known as "No man's land," because of its robber population. The author does not say much of the people of those countries and their religion, although he gives some account of their architecture. Moslem history is to a very large extent dependent on accurate Historical Geography, which the volume under review purports to be. Ten maps illuminate the text and the index is complete.

G. D. Van Peursem.

Story of Near East Relief. (1915–1930) An Interpretation. By James L. Barton. The MacMillan Company, New York. pp. 479. $2.50.

Our self complacency in the part taken by us in the World War and in the readjustment following has received many a jolt, but surely we can have much satisfaction and justifiable pride in the work of the Near East Relief. The millions of our fellow citizens who have cheerfully and sympathetically helped in its great purpose may well take an interest in this Story which tells of its aims, its methods and the results. The name of the compiler, Dr. Barton, gives assurance of a complete and withal inspiring account of these fifteen years of effort. The introduction, by Calvin Coolidge, should be read by all our young people, by

all who are willing to know how "practical Christianity can be demonstrated without sectarianism"; how "religion can be expressed in terms of sacrifice and service."

Beginning in 1915 with an uncertain hope of raising $100,000, it ended in an accounting for $91,000,000 in money, and food and supplies valued at $25,000,000 more. How individuals, corporations, Congress, the Diplomatic Corps, and the Army and Navy have cooperated, is a thrilling story, and perhaps not an unworthy interpretation of a modern Good Samaritan binding up broken bodies and spirits irrespective of race and creed. As one reads how nearly a thousand men and women went overseas, braving every disease and danger—thirty making the supreme sacrifice—we have renewed hope in our common humanity. The organization at home is fully treated, but the main story as told by Dr. Barton is how the helping of millions of despairing men and women, and the feeding and training of 132,000 orphans, was successfully carried on in eleven countries, on three continents.

The book is illustrated by over sixty photographs, and Appendices give much of formal detail. A. BILKERT.

Villages et Kasbas Berbères: Tableau de la vie sociale des Berbères sédentaires dans le sud du Maroc. By Robert Montagne. Librairie Félix Alcan, 108, Boulevard Saint-Germain, Paris. 8 Chapters—72 illustrations. 50 francs.

The photographs in this study of village life among the Berbers are, in a sense, issued as a supplement to the author's earlier work "Les Berbères et le Makhzen dans le Sud du Maroc." As director d'Études à l'Institut des Hautes Études Marocaines he has had unique opportunities to study the life of the people. The photographic survey deals with their dwellings, villages, government, and daily life. The final chapter tells of the transformations due to the impact of western civilization and French rule. An interesting map gives the exact location from which each photograph was taken.

Behind Moroccan Walls. Translated and adapted by Constance Lily Morris from the books of Henriette Celarié, with pictures by Boris Artzybasheff. The Macmillan Co., N. Y. pp. 239. 4to. $5.

These stories, next to the classic *Thamilla* which was noticed in our Quarterly some years ago, give a true picture of womanhood in Morocco. We are assured that each story is rigorously true. Without preamble or explanation and without attempt to be sensational, we have a cross-section of the tragedy and comedy of life in Morocco. There is the story of the girl possessed of a *Djinn;* of Batoul, who has never seen her own child; of the girl who was sold as a slave and married her master; of the woman who deceived her husband; of the revenge of Fatima; of the slave who escaped from a harem; of Khadidja's two husbands; and of Halima's mother-in-law.

The author of the original stories is the wife of a French officer who lived in the interior for many years, often in obscure villages where the French have military stations. Twenty full-page black and white drawings, some of which are rather bizarre, illuminate the text. Maréchal Lyautey contributes an autographed preface and there is a full glossary of the many vernacular terms used. The transliteration is not always accurate. Z.

The Persians. By Sir E. Denison Ross. The Clarendon Press, Oxford. pp. 142. $2.

This brief but comprehensive work was prepared for use at the International exhibition held in London this year, but it is not merely a guide to Burlington House. It is an authoritative outline sketch of Persian history, culture and art, by one who has expert knowledge and understands the secret of condensation without dullness. The author has adapted his great knowledge of the subject to the capacity and memory of the general reader. After a sketch of the country and people, forty pages are devoted to Persian history and a score to an itinerary of the main routes of travel. There follow two brief chapters on Persian Art and Literature. The illustrations are excellent and the classified bibliography is thoroughly up-to-date.

En Asie Mineure—La Turquie du Ghazi. By Noëlle Roger. Fasquelle Editeurs, 11 Rue de Grenelle, Paris, 1930. pp. 263. 12 fr.

An exceedingly interesting story of a visit to New Turkey "the land where the sun rises" and where Mustapha Kemal rules as dictator. The author visited the Capital, Césarea, Konia, Diarbekir, Sivas and Afium-Karahissar. Her acute observations may be summarized in the remark: "La Turquie d'Angora adopte notre civilisation de cette manière foudroyante qui fut toujours la manière turque." Beautifully illustrated but badly printed on inferior paper. The preface is by Gabriel Hanataux of the French Academy.

Religione dei Yezidi (Testi Religiosi.) By Guiseppe Furlani. Nicola Zanichelli, Bologna. pp. 124. L. 12,–.

This is one of a series of "Religious Texts" with preface and critical notes. The introduction tells of the origin of the Yezd religion, its real character, and its peculiar practices. They are falsely called "Devil-worshippers," but pay divine honor to the peacock. Chapters from their sacred book of Revelation, their daily prayers, their Catechism, the ritual of their festivals and their panegyric of Sheikh 'Adi are here given in translation (pp. 66-124) with explanatory notes. Z.

Hespéris: Archives Berbères et Bulletin de l'institut des hautes-études Marocaines. Tome XI, 1930. Librairie Larosse, Paris. pp. 298.

The Eleventh Volume of the Archives of the Institute for the Study of French Northwest Africa is more than usually interesting. The present issue is devoted to the Sahara, and includes a large scale map of the Western Sahara based upon aeroplane survey. In 1910 E. F. Gautier published a book on "the Conquest of the Sahara." Here we have the results of twenty years of bold exploration and penetration. F. De La Chapelle writes on the Ancient History of the Western Sahara; and R. Ricard, on the Portuguese along the Atlantic seaboard. Other articles deal with archæology, the flora and the fauna, etc. A bibliography of one thousand and thirty-four books and magazine articles completes this scholarly monograph on a portion of the world of Islam which is still largely unknown. Z.

Litterae Orientales: Orientalistischer Literaturbericht—Heft 46: April, 1931. Otto Harrassowitz, Leipzig. pp. 174.

No student of oriental lore can afford to neglect this little quarterly publication. In addition to a careful list of books the present number

contains an account of Central Asian Literature, 1500-1900 by A. A. Semenov, and a tribute to the memory of Theodor Nöldeke by Carl Brockelmann. Z.

The Rubaiyat of Heart's Delight and other Poems of Hafiz-ud-Deen Mahomet Isfahani—Tr. from the Persian by Maurice P. Hanley. Luzac & Co., London. pp. 48. 3/6.

This delightful collection of poems is typically Persian, with its carefree verses on Love as Life's crown, replete with references to ruby lips, the ruby bowl and wine, the song of the nightingale, and the bloom of roses and tulips. The philosophy of the first poem in the collection is *carpe diem*. A more serious strain, however, is struck in *Destiny*, as we read:

> Is all the World can give, and Fate bestow,
> Of no more value than the dust below?
> Would Allah man into this life have thrust,
> If He had meant him but to end in dust?

HENRY S. GEHMAN.

Islam for Beginners. By Murray T. Titus. The Oxworth Book Service, 1930. pp. 52.

This is an interesting booklet on Mohammedanism, and includes more than its modest title would imply. Besides giving a brief history of the development of Islam and its sects and modern movements, it gives valuable statistics on Mohammedan populations and a useful glossary, which is a boon to the student in his first studies in Moslem theology. HENRY S. GEHMAN.

The Reign of Aurangzeb. By Upendra Nath Ball, M.A. Atma Ram & Sons, Lahore. pp. 184. Rs. 1-10-0.

The author is professor of History at the Dyal Singh College, Lahore, and we realize that this little book is intended as a popular manual. Nevertheless, it is strange to find it utterly undocumented and without bibliography. As a sketch of the life of one of the greatest rulers of India, who turned a band of devotees into a strong race of soldiers and created history, it has its merits. The printers are responsible for many errors, for example, *historial, flalshood,* etc. Z.

Dates and References of the History of the Al Bu Said Dynasty, from the Time of its Founder Ahmed Bin Said till the Death of Said Bin Sultan (1741–1856). With Genealogical Table and Bibliography. By Rudolph Said-Ruete. pp. 23.

This reprint from the *Journal of the Central Asian Society* is a valuable appendix to the history of the Al Bu Said Dynasty, reviewed in our Quarterly. The scattered dates and references in the history are here made accessible in compact form, and the chronological tables are supplemented by a fairly complete bibliography.

Leaders in Contemporary Arabic Literature. A book of reference. Part I. By Tahir Khemiri and Professor Dr. G. Kampffmeyer. Deutsche Gesellschaft für Islamkunde, Berlin. pp. 40 + 41.

This first part of a manual of reference to contemporary Arabic writers forms Band IX, Heft 2-4 of *Die Welt des Islams.* The second part will complete the work. Six portraits adorn the text and there are extracts from the works listed.

SURVEY OF PERIODICALS

By Miss Hollis W. Hering

Missionary Research Library, New York

I. GENERAL.

Dates and References of the History of the Al Bu Said Dynasty. Rudolph Said-Ruete. (In the *Journal of the Central Asian Society,* London. April, 1931. pp. 233-255.)

From the time of its founder to the death of Said Bin Sultan (1741-1856); with genealogical table and bibliography.

Le Serment dans le Droit Musulman (Rite Malekite). Octave Pesle. (In *L'Afrique Française. Renseignements Coloniaux,* Paris. Avril, 1931. pp. 221-227.)

Analyzes the various types, the mechanics, and the legal consequences of oaths.

II. ARABIA.

Into Arabia's Forbidden Desert. Bertram Thomas. (In *New York Times Magazine.* New York. May 10, May 17, May 24, May 31, 1931.)

A series of four articles describing the adventures encountered in crossing the famous Ruba-el-Khali.

III. HISTORY OF ISLAM.

The Crisis of Islam. Mrs. T. H. Weir. (In *The Calcutta Review,* Calcutta. April, 1931. pp. 34-45; May, 1931. pp. 244-256.)

The first instalment of this series was noted in *The Moslem World* for July.

Etat Politique et Religieux de la Syrie aux Temps des Croisades, 1097-1291. F. Bouvier. (In *En Terre d'Islam* Alger. Mars, 1931. pp. 99-119.)

The final instalment of a study which began in the February issue.

Islam and the Protected Religions. A. S. Tritton. (In the *Journal of the Royal Asiatic Society,* London. April, 1931. pp. 311-338.)

Further material confirming the statements in the author's "The Caliphs and their non-Muslim subjects."

La Yougoslavie: un Coin de la Terre d'Islam. Tomislav Kolakavié. (In *En Terre d'Islam,* Alger. Avril, 1931. pp. 150-157.)

A brief review of the origin of Islam in Bosnia-Herzegovina and in Serbia, to be followed by a note on its present condition there.

IV. KORAN, TRADITIONS, THEOLOGY.

The Traditions Among Ordinary Mohammedans. H. McLean. (In *The Baptist Missionary Review,* Secunderabad. April, 1931. pp. 161-175; May, 1931. pp. 219-224.)

Discussed under the three main heads: The relations of the Traditions to the Koran; the contributions the Traditions make to the social and religious life of the people; and the practical use that can be made of the knowledge of the Traditions.

V. RELIGIOUS AND SOCIAL LIFE.

Mohammedan Missionary Methods. Samuel M. Zwemer. (In *The Methodist Review,* New York. May, 1931. pp. 365-371.)

Islam is *par excellence* a missionary religion; and an analysis of the methods it has used shows that, while money, the sword, and preaching have each played a part, the greatest single factor in the rapid spread of Mohammedanism has been its attitude on the race question.

The New Turkey Under Mustapha Kemal. Caleb F. Gates. (In *Current History,* New York. June, 1931. pp. 390-394.)

Since 1923, when the Republic came into being, the Turk has been energetically and unceasingly at work; some of the resulting changes are here noted.

Trekking in Central Asia—The Religion. Evangeline French, Mildred Cable, Francesca French. (In *World Dominion,* London. July, 1931. pp. 296-300.)

The first article of this series was noted in *The Moslem World* for July, 1931.

Some Impressions of Modern Turkey. D. Talbot Rice. (In the *Journal of the Central Asian Society,* London. April, 1931. pp. 194-206.)

An impression of the country and its development as observed during long visits in four successive years, showing how the morale of the people is being recast in a new mould.

VI. POLITICAL RELATIONSHIPS.

Les differents Aspects du Probleme Indien. P. Thomas. (In *En Terre d'Islam,* Alger. Avril, 1931. pp. 158-165.)

A survey of the political unrest in India, with an indication of possible consequences for missionary work there.

GREAT BRITAIN AND IRAQ. Ghafir. (In *The Contemporary Review,* London. June, 1931. pp. 742-749.)

A discussion of the moral responsibilities of Great Britain for the minorities in Iraq, especially in view of her early evacuation of that country in her mandatory capacity.

THE HINDU-MOSLEM PROBLEM OF INDIA. Theodore Morison. (In *The Contemporary Review,* London. June, 1931. pp. 710-717.)

Indicates that one of the fundamental difficulties of this problem lies in the fact that this is not a clash between two communities so much as between two nationalities, and for solution should be treated in part as such would be treated in Europe.

MANDATES: WITH SPECIAL REFERENCE TO THE "A" MANDATES OF THE NEAR AND MIDDLE EAST. Norman Bentwich. (In the *Journal of the Central Asian Society,* London. April, 1931. pp. 207-221.)

Contrasts the working of the mandates in Iraq and in Syria, with a brief supplementary description of the mandates in Palestine and Trans-Jordan.

THE PALESTINE LIABILITY. Owen Tweedy. (In *The Fortnightly Review,* London. May, 1931. pp. 639-649.)

A sharp condemnation of British "wobbling maladroitness" in administering a mandate, which has resulted in embittering the races with the hysteria and dissension which the very air of the country seems to breed.

VII. MISSIONS TO MOHAMMEDANS.

AN APPROACH TO CHINESE MOHAMMEDANS. Claude L. Pickens, Jr. (In *The Spirit of Missions,* New York. May, 1931. pp. 295-299.)

The concentration of Moslems in China in the cities and around the mosques opens the way for intensive evangelistic work among them and emphasizes the need for full-time workers to further the preparation of literature for distribution.

THE EMPIRE OF ISLAM. E. Gallen. (In *Catholic Missions,* New York. June, 1931. pp. 163-166.)

An analysis of Islam looking towards an explanation of its tenacity and tough resisting power against which Christianity has made practically no progress during twelve hundred years.

LES INCONVERTISABLES, OU LE BLOC MUSULMAN. R. Foca. (In *En Terre d'Islam,* Alger. Mars, 1931. pp. 89-98. Avril, 1931. pp. 133-149.)

A survey of the difficulties to be overcome in the conversion of Mohammedans, indicating the causes which, in the past, led to the formation of the Mussulman *bloc,* and which, in the present, result in the very slight success of missionary work among them.

ISLAM IN AFRICA. H. Dubois. (In *Catholic Missions,* New York. June, 1931. pp. 167-169.)

A disquieting appraisal of the success of Islam, with statistics indicating the relative strength of Mohammedanism and the Catholic Church in the various divisions of Africa.

MOSLEMS UNDER THE AMERICAN FLAG. Frank Laubach. (In *The Missionary Review of the World,* New York. May, 1931. pp. 343-348.)

Vivid portrayal of the Moros of Mindanao, their virile and praiseworthy characteristics, the way in which the Americans won their submission, and the present prospects of Christian work among them.

SISTERS AMONG THE MOSLEMS. The White Sisters of Our Lady of Africa. (In *Catholic Missions,* New York. June, 1931. pp. 171-173.)

Details of their work in North Africa—Algeria, Tunisia, Kabylia and the Sahara.

A CORRECTION

To the Editor of the "Moslem World":

All Saints Vicarage,
Salisbury, England,
July 12, 1931.

Dear Sir:

May I point out a rather surprising inaccuracy on page 308 of the July number of the "Moslem World"? It is there stated that "Henry Martyn's New Testament has been doing its work", as though it was still a living source of inspiration in Persia. The truth is Henry Martyn's translation of the New Testament was accomplished so hurriedly, in only a few months, that when the C. M. S. sent out Rev. Robert Bruce in 1869 to revise it, he found it practically useless; and spent fifteen years in translating the whole Bible into Persian, for which he received the Honorary degree of D.D. from the Universities of Oxford and Dublin. It is his work which has occupied the field in Persia ever since, and not that of Henry Martyn, whose influence has been much overrated by many writers unacquainted with the facts. I should be much obliged if you would insert this correction in your next issue.

Ever Faithfully,

(*Signed*)
(CANON) ARTHUR S. B. FREER.

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